

# Light of Truth.

An Exponent of the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

## Led to the Light.

By HUDSON TUTTLE.

CHAPTER XVI.  
A STEP FORWARD.

Stella was alone in the parlor and had amused herself by singing some plaintive ballads, which reach the soul by their sentiment as well as melody. Turning from the instrument she thought how lonely it was since Flo had gone. No one can know what a large place in the home and life a child occupies until it is taken away. There was a soft scratching on the door. She arose and opened it.

"Oh, Brownie, you poor fellow," she cried as the noble dog, in once sleek coat rough and soiled, walked into the room. "You have come for your supper. Do you not grow lonely out there in the cemetery? You shall have a nice supper, and you had better lie by the stove to-night."

The dog ate the plate of food set before him, and sat by the fire on his haunches for a few minutes, then arose to his feet, walked to the door and began to whine.

"You naughty dog! You must stay with me to-night. You must not go back to the grave. Two months you have been there, and you must not be allowed to kill yourself."

Still Brownie whined, and at last, in pity for him, Stella opened the door. "Go, dear fellow," she exclaimed, "you shame our grief by your devotion. Go, and carry to her grave our undying regards."

The dog met a man coming up the walk, and before the door closed the new visitor entered.

"Good evening, Miss Stanwick," said he effusively, "I hope every blessing of the Lord is yours."

"Excuse me for not at first recognizing you, Mr. Howarth," replied Stella in embarrassment; "you came quite unexpectedly."

"It was my fault; I ought to have asked permission to call before I came, but I was on a flying visit and have but an hour before the train."

There was the commonplace to say, and she said it. "The church, I presume, is prospering like a green bay, Miss Stanwick."

"I regret I can not answer you affirmatively. If the truth be told, since the great flood at the revival there has been a lukewarmness and growing want of interest."

"Mr. Arling does not put feeling enough into his sermons. The people want to be stirred."

"Mr. Arling," quietly replied Stella, to whom her brother-in-law was as dear as a brother, "relies on the presentation of the truth, and does not believe any good permanently comes from exciting the feelings."

"There he mistakes, but never mind; we all have our own ideas and must continue to hold them until we are taught by experience our errors. I heard that you have long entertained the ambition to enter the missionary field."

"Yes, my father educated me for that purpose, and I should have gone last year had opportunity offered."

"It seems a great sacrifice for one like you, surrounded by the comforts and luxuries of a civilized home, with troops of friends, admired and courted for your beauty and intelligence, to forsake all for the hard life among savages. You are a saint indeed, if you can do this."

"Many have made the sacrifice, with whom I am not comparable. My way is not clear to me, yet I shall go as duty demands."

"Where have you planned to go?" asked the evangelist.

"My intention is to join the African mission."

"What a singular coincidence. The Lord has called me to that same field with a voice so loud I dare not disobey."

"When are you going?" asked Stella in surprise.

"Within a month. I am not going directly to my station. I wish to take a bit of travel first. I intend to visit London, Paris, and Berlin. Then by easy stages to Italy, and, after visiting the hallowed places of history and become satisfied with the soft skies and sunny landscapes, to sail over the classic seas for Egypt, visit the temples of the Nile, and climb the pyramids, and from thence by caravan across the desert to the African Mission."

"You will have a delightful journey," exclaimed Stella, her eyes brightening with the visions of travel, which was her ambition.

"There is only one disadvantage—I shall be alone. One only half enjoys when there is no one to appreciate, to converse with."

Under the influence of his words and the inexplicable power cast over her, the repulsion she had experienced wore away, and she became charmed with his musical language.

"I have felt the same myself many a time," was her reply.

"Why not then?" he hesitated. "Pardon me, my dear Miss Stanwick, if I appear rude and hasty. But I have no time for explanation or preface. We are both going as laborers for our Lord and Master in the same vineyard. Why not go together?" He took her unresisting hand. "Why not join our destinies as God has so evidently decreed?"

She did not grasp the full meaning of his words and looked up into his face with questioning eyes.

"We can take this lovely tour of Europe and tarry in each beautiful place as long as we please. We shall not be obliged to make haste, and when we have reached the African field we shall be better content to accept the work and stronger as man and wife to enter upon it."

His meaning suddenly broke on her mind, and, disallusioned, she sprang to her feet with impatient gesture.

"I misconstrued your words or I should not have listened to the end," she exclaimed. "Your proposal is quite beyond my acceptance."

"May I be allowed to know your reasons?" he asked with untroubled calmness.

"I do not choose to give them. It is enough that acceptance is impossible."

"May I indulge in hope? May I venture to believe that some day you may take my offer more favorably? If you will give a single word of encouragement I will come from the farthest part of the Dark Continent."

"Nay, you must not treasure a single word, for it would lead to disappointment."

"As you say." His eyes flashed with the glitter of a ser-

pent. "As you say. We will go on our paths alone, but remember they meet in Africa. The will of the Lord can not be evaded by us poor short-sighted mortals."

Their paths meet in Africa! A more terrible suggestion could not have been made to her, and, yet, she felt as a bird in a net, that it was possible for them to be thus joined.

"You answer, Miss Stanwick, is your own; my action is equally mine. I do not seek to bind you. But as for me, I shall devote what little of life is not given to the Master to you, and before heaven I swear that you and you alone shall have the undivided love of my heart until I die."

With these words he bowed and went out, leaving her bewildered, with the consciousness that she was threatened with great peril.

Mr. Arling and Asphodel came from a walk. The latter had been ill since the death of Flo, and her face was pale and sad.

"Is it snowing again?" said Stella, as she observed the flakes on their wraps.

"A March flurry," replied Arling. "I shall be glad when these dark days are over."

"Oh, the dark days," sighed Asphodel, "these dark days are so like my own sad heart! When I think of Spring, the bright days, the flowers, the singing birds, and all the beauty and joy of life, and Flo not here to enjoy it, I dread, oh, I dread to have them come!"

Her beautiful eyes filled with tears, and yet she gave no other sign.

"The dark days are not enjoyable and little Flo would not miss the cold grey of earth and sky. There are no flowers, no birds. When the Spring comes, the sunshine will call her; the birds sing for her; the flowers bloom for her, and she will not wake! No, she will not wake!"

"Dear Asphodel," said Stella, "it is wrong for you to thus yield to your grief. Life is not all dark, and you have duties to others. It seems unjust, but in the end we may see it was for the best."

"Yes, yes, I will be cheerful for your sakes, and be thankful for what I have to love."

Mr. Canning entered and was given a place in the circle. He brought a happy, cheerful atmosphere, which affected them all without his saying a word. There was no need of him expressing his sympathy by words, for it was felt as a gentle, soothing influence, to which words are a mockery.

"I am more than usually glad to see you," said Arling. "I am at work on my sermon, the everlasting treadmill of sermons! It is very well if you have zeal in the work and unbounded faith in your position. When you are forced to trim and hedge against heretical views, one might as well be a bond slave."

"You have still the sermon on the creation to write?"

"Aye, and with the certainty that on the line I began I shall not complete it," replied Arling with feeling.

"You must have a care, Mr. Arling, and take your steps with wisdom. You are, as I need not inform you, on dangerous ground; and if you fail to lead your Church to the acceptance of the views of science there will be the cry of heresy."

"I have studied the matter with care; with mingled sorrow and regret, and can see no compromise, no plausible scheme to harmonize the Mosaic account of the creation with that of science."

"It has been attempted for the past generation. Dick made a reputation in his day as a 'Christian philosopher.' The Bridgewater treatise brought out all the wit of its age, and Hugh Miller harmonized geology and the Bible to the satisfaction of none less than himself. Overwhelmed with his failure he took his own life."

"This point demands no argument to confirm my belief. We can not argue against facts. The facts are that man has existed on the earth countless ages before the beginning of the Mosaic Era, and has progressed from a very low condition. The story of Genesis is a myth, a pleasing narrative, written by, and satisfactory to, ignorant man. I find all the learned men of the world admit this, even our leading theologians."

"Admitting this we have a foundation on which to stand. Have you gone farther; have you arrived at the conclusions to which this admission logically leads?"

"I confess that I have been so absorbed on this point that I have not."

"Then you have a greater shock to your preconceived ideas than you have yet sustained. If man was, when first observed, a savage, and has come up to his present civilization by the many forces of evolution, then it logically followed that he did not fall from a high estate. The Garden of Eden was not in the past but is in the future. The next step is a tremendous one, reared in such beliefs as were taught you. If man did not fall, he does not need a savior. If he is not lost through Adam's sin, then he is not a corrupt and utterly depraved being; he is not with stiff-necked will, going away from the light, but with his best endeavor striving for it."

"Dim, vaguely, I have seen this issue arising on my mental horizon like a dark, stormy cloud, and when it comes it will sweep away to their foundations, my old beliefs. I have been talking with other ministers, and I find that they are like men in a fog. The great generals in science are marshalling their forces on one side, and have begun an aggressive advance, while the theologians can only act on the defensive. It is true the ministers do not admit that there is danger. To do so would be to give over the cause as lost."

"I can not understand how a man of ordinary honesty can go on teaching doctrines he knows to be untrue, and the ministers, as a rule, are well educated, and, as teachers, ought to be informed as to the strength of the opposition they have to meet."

"Ought to be informed! Ah, Mr. Canning, you overlook the limitations of human nature. The study of the theology is peculiar, as it fixes the attention on the past, sanctifies the past and makes the present only a stage where the ideas of the past are presented. To one who believes all truth is contained in the Bible the moment he goes away from the Book and finds conflict, he returns with disgust and clings the closer to the Book. Oh, I know how it was with me. I confess to you that a year ago I would have referred such thoughts as these to the tempter, and I regarded you and those who did not believe as I, to be doubters from corruption of heart, and utterly dishonest."

"You are being led to the light! When a man grants honesty of purpose to those who disagree with him, he has gone a long way on the right road. Your profession, Mr. Arling, I regard as one having sublime capabilities."

"Which you, no doubt, think are, in a great measure, wasted."

"You will, I think, agree with me that the opportunity is not made the most of. There are in the United States, say seventy to eighty thousand ministers, who speak once or twice each Sunday. In the aggregate they have a vast audience which is prepared to receive with especial favor the words of the preachers. What an opportunity this affords for the education of the masses! In a year what a mass of valuable information might be imparted, what activity of thought awakened. The minister is, by his office, a teacher, and one with peculiar advantages. The desk might be made a valuable school, and the vast expense of Church establishments not be a waste as it is now."

"How often have I felt the uselessness of my labor!" exclaimed Arling. "The straw has been on the threshing floor for two thousand years, and we thresh away, hoping vainly to get a little wheat out of the straw."

"And you get only a cloud of dust!" said Canning, laughing.

"Yes, only dust from that musty straw. I'll be honest and admit the correctness of your sarcastic remarks. Yet be charitable and allow the threshers their just dues. We are trained for nothing else but to stand on the threshing floor and swing the flails placed in our hands by the theological schools. We support our families by this work, and if we do not keep time with the others, those dependents starve. Let me tell you, Mr. Canning, that the pressure is such that strong men are borne down by it. One might stand up if alone, but wife and children, whom he must protect, hold him in chains."

"I have some insight into the trials of a minister thus situated. I received a letter two years ago from a Congregational minister residing in a town in Kansas. You may consider it strange that a minister should consult me, avowed Agnostic as I am. Probably he knew what his brother preachers would advise, and he did not know what view I would take."

"You wrote him to act true to his convictions," interposed Mr. Arling.

"There you mistake me. He wrote me that his ambition was to lead his Church step by step to liberal grounds without losing his hold. I replied that he was sure to fail unless he had a great deal more than ordinary ability and popularity. A Beecher, a Thomas, or a Swing might do this, or failing, they were powers of themselves, but the chances were against him. If he could not preach acceptably to his Church, he had better quietly go out than to be cast out with the odium of heresy. To a strong man this charge is a passport to popularity; to one who has not already reached a conspicuous place it is ruin. I advised him to consult his wife, who, as equal sufferer, should have equal voice."

"I am not surprised at such advice from you, unexpected as it would be who knew you less intimately. Of course, this minister received it kindly and followed your wise direction."

"On the contrary, he replied that had the heavens fallen, he would not have been more surprised, even pained, than he was at my letter. He expected strong words and encouragement to stand by his convictions at all hazards. I was not the man I had been represented to him."

"Then he went out of the Church?"

"Not exactly as he had planned. He attempted to lead an unwilling flock, which did not know or heed the voice of their shepherd. He did not follow the slow process of growth. He could not wait until the germ matured would break the shell of induration and come forth. He was like the boy who broke the eggs to assist their hatching. He was not persecuted for heresy, nor cast off as an innovator. He simply received notice that his services were not wanted, and he received no call to any other place. He waited until he was hopeless and then went over to the Agnostic side, and advertised to lecture on that subject."

"He failed there, I can well divine."

"Failed! It takes a life-time to learn how little we really know. He rushed in and attempted to speak intelligently in a field of thought where he knew nothing. Therein you may say he ought to have been successful, as an Agnostic is defined to be a man confessing ignorance. He might have illustrated this phase had he not unluckily brought the taint of his old belief with him. His thoughts, from habit, clothed themselves in theological phraseology. It was new wine in old bottles, and as pitiable as ludicrous. After the first novelty of a 'reformed preacher,' as he advertised himself, he had no hearing. Yesterday I received another letter from him, saying that his wife and children were suffering extreme want and begging assistance for them. As for himself, he asked nothing. His life had been a failure, and as soon as he could secure a place he intended to engage in day labor. He added mournfully that he had received no manual training, and as an unskilled laborer must go down to the ranks of the poorest paid toilers."

"A sad ending, and one with a lesson. It is difficult to make a dent in this hard old world. To change the subject, are you strengthening Sherwood's case?"

"There unfortunately has been no new evidence. Circumstances are against him. His character ought to be sufficient defense, yet there seems to be somewhere a persistent effort to force his conviction. It has assumed the form of a conviction for opinion, for, had he been a Church member, he would not have been arrested, and now the reliance of the prosecution is that he is an unbeliever."

"He maintains a philosophical view of his position and he informed me at my last visit, he had acquired invaluable knowledge of prison life, and the necessity of reform, and when he regains his liberty, as he feels certain in the justice of his cause, he has determined to devote his life to prison reform."

"It is a needed work," said Stella, "which has engaged some of the most devoted souls. I am glad he has resolved on this noble mission, and will have my prayers for his success."

The deep fervor of her voice was more eloquent than her words. It was interpreted by Mr. Canning, and the glance he gave the fair speaker was of profound appreciation.

"We shall call on him to-morrow," said Asphodel. "I have not had the strength to do so before."

"Indeed, it will be kind of you, and I appreciate your friendship, now that friends of sunny days have deserted us."

"The obligations are on our part," replied Asphodel, tears coming into her eyes. "Your kindness to us when our Flo was taken from us, how can we ever repay?"

"I pray you do not speak of it again. It was no more than common humanity that supplied you the means which were so unexpectedly called for, and sent me to the grave to relieve it possibly of some harsh features."

(To be Continued)

(Written for the LIGHT OF TRUTH.)

PROF. ROBERT HARE.

LYMAN C. HOWE.

How many Spiritualists of this decade know anything of Prof. Robert Hare? Those who remember him will be glad to know that he is still honored by the leading authorities in modern science as one of the most fertile and brilliant representatives of modern genius and scientific originality on both continents, and his writings are of great value to the world.

"For many years his contributions to the *American Journal of Science* were more numerous than those of any other correspondent," and "a full list of them includes about one hundred and fifty articles in forty eight volumes of that journal, the record of the titles of which occupies five columns in the general index of the first fifty volumes."—*Popular Science Monthly* for March, 1893.

No man stood higher in the scientific world than Prof. Robert Hare. "He was a man of unbounded rectitude, a faithful friend, and a lover of his country and its best interests, without thought of personal emolument or political advancement."—*Ibid.*

He was a thinker, discoverer, and inventor of wonderful resources and originality. The world is profiting by his discoveries and inventions to-day. "He was a member of the American Academy of Arts and Sciences, and of the American Philosophical Society, and was one of the few life members of the Smithsonian Institute."

In enumerating his publications from 1810 to 1855, the *Popular Science Monthly* includes "Spiritualism Scientifically Demonstrated (1855)."

At this late day scientific critics may be glad to forget the contemptuous references to Prof. Hare after he came out in print as a convert to Modern Spiritualism. He had no faith in the sacred myths of antiquity, and supposed there was no evidence of life after death. His investigations of Spiritualism were commenced with a confident expectation of giving it a scientific quietus, and helping to rid the world of another delusion, which he was sure it was. He invented an ingenious apparatus for testing things and exposing any fraud that might be attempted. The machine was turned against him by the spiritual agencies, and he was astonished to find the supposed delusion a demonstrated reality.

True to his conviction, he unhesitatingly published the discovery, which now became a source of greatest joy. He had at last received the scientific proof of a future life. In a lecture delivered in New York, in which he exhibited his machine for testing the medium, he expressed his devotion to the great truth that had dawned upon his mind, and his supreme love for humanity, by saying that if he could convince the world of the truth of Spiritualism as it was demonstrated to him, he would willingly be burned at the stake for the good of mankind.

The proud, superficial representatives of science, religion, and social caste and custom, sneered, ridiculed, and pronounced Prof. Robert Hare insane on Spiritualism, or in his dotage, and losing his mind. He was still good authority in chemistry and kindred sciences, and continued to be until he took leave of the flesh; but, as no one could gainsay the evidence, or impeach his integrity, or explain the phenomena upon which he predicated his conclusions, the only alternative left for scientific (?) bigots was to generously apologize for this exceptional mental weakness of this great man, by calling him mildly insane on Spiritualism, but, perfectly sane and sensible on all other subjects.

It was stated on presumably good authority that on one occasion Prof. Hare introduced a resolution at a meeting of the scientific association at the Smithsonian Institute, proposing the investigation of Spiritualism, but was promptly snubbed by Prof. Henry, and the subject was ruled out as a dangerous innovation, unbefitting the dignity of that association. That same night, the report assures us, that learned body of scientific dignitaries, whose intellectual majesty could not endure an hour or two devoted to the study of the most wonderful and attractive of all subjects that ever engaged the attention of wise men, devoted their time and talents long after one o'clock in the morning in discussing the profound and all-important question, why roosters crow at midnight! I do not know as they reached any definite conclusion, and perhaps it is yet a debatable question. To those who can find nothing in the problem of human life and its eternal relations that interests them, this rooster puzzle may furnish a fitting study worthy their high and brilliant genius, and leave no taint of heresy on their scientific reputation.

(Reported for the LIGHT OF TRUTH.)

Communication from Margaret Fox-Kane.

Mrs. Marvin Cross writes to Mrs. Ruggles: "I enclosed some blank paper in a sealed envelope last week and gave it to Mr. George Cole, saying: 'This paper is dedicated to any spirit friend who wishes to write; and I found the enclosed message for you, as the one who wrote gives your address and requested me to send it to you. It is written very curiously. You must hold the blank side of the paper to you, looking or reading through the paper by holding it to the light.' The message reads thus:

"Dear Friend: I am permitted to manifest in this way. I thought perhaps yourself and friends would like to hear from me. In the first place let me thank you for your sisterly kindness and love in my last mortal days, and permitting my spirit to enter the new life in your house at a time when I was so friendless and in such distress. I want to thank the friends of Bradbury Hall for their kindness over my mortal remains, and for the beautiful services with which my memory was honored. Tell these dear people I shall as a spirit rap for them on the platform at some of their conferences at Bradbury Hall. Please also tell the people at Carnegie Hall that I shall remember their kindness, also that I am happy now, and have joined my sister and my husband, Dr. Kane, and we will in the future all manifest together. I write this with my own spirit hand, inside a sealed envelope, in the same style of writing that the spirits made use of through me when I was a mortal, and I make this manifestation through whom it can be made, and who is sitting for letters from private people, and this message is written unasked in one of their letters. MARGARET FOX-KANE. To Emily B. Ruggles.



## OUR CONTRIBUTORS.

## TRANSITION WITHOUT DEATH.

J. S. DANIELS.

In our city within the past month an occurrence has transpired which can not fail to be of interest, and give lessons of highest import to all who are in any manner interested in the study of psychic laws.

The subject of this narration, Mrs. Mary L. Phillips, is a Christian lady of refinement, highly esteemed and loved, and gifted in her many phases of mediumship, especially in this form of her inspirations, both oral and written, indicating a high order of intelligence.

Mrs. Phillips has been for many years an invalid, and last summer while at her home, Newton, Kan., immediately after convalescing, came to Denver, under advisement of her spirit guides. She here engaged in the practice of her mediumship, though under much physical suffering, until there was a culmination in utter prostration, and at the time her life seems to be passing away. In very desperation, her Indian guide, Po-onto, took control by entrancement, and by sheer strength of will power lifted her out of the jaws of death. For a number of days thereafter she failed in gaining strength, and on the 14th of February her spirit told her preparations were being made to take her spirit from the mortal body temporarily, the transition to take place the following day, advising her of the time and the necessary preparation to be made, and explaining the necessity.

It was difficult for her to realize the truth of this; and failing to advise her lady friend in attendance, Mrs. Nettie Hartman, her angel guide, Lady Jane Gray, took control, and calling to Mrs. Hartman, made known what had been determined, and gave instruction in detail, naming two noted magnetic healers, who later faithfully performed the duty of treating the body on alternate nights during the seven days' entrancement. For the first few hours Lady Jane Gray held the body, remaining composed, with the hands locked across the chest, and in appearance the same as natural death. Thereafter Po-onto held the body, and soon could (in whispers) make known his wants for water—first given with a spoon, but after the first day or two could wake up from his seeming slumber, be raised up, drink from a glass, and take liquid nourishment. The improvement continued until the body would talk and take nourishment as freely as did the rightful owner on her return on the 21st of February. A few hours prior to the time, however, Po-onto advised Mrs. Hartman when this would be, and bidding her adieu, Lady Jane Gray took possession, and said that on her departure the spirit would again enter and possess her body, and after a severe struggle the eyes opened now for the first time, but the owner was not fully conscious for several hours, and not until the next day did she fully come into her normal state.

Mrs. Phillips states that on the eve of her entrancement she realized the solemnity of the moment, and was greatly frightened. Those present noticed her frightened look. Her last exclamation was, "The room is full of angel spirits." Under control by Lady Jane Gray she said, "We have now come to take away our child," when immediately she went into the death-like trance.

Mrs. Phillips, now relating to me her experience of transition, says: "I was conscious of passing out of my body, the spirit body withdrawing itself from the person immediately above the eyes. There was no feeling of pain or effort at the moment of withdrawal; there was a slight sound as of the snapping of a cord. I was entirely conscious, noticing the surroundings of the room, even to seeing my own body lying on the bed, and the presence of the angel band. My brother, who is one of my spirit guides, took me in charge, and passing with me out of the open window I soon found myself at my mother's home in the East, and as soon back again to the waiting angel host. I was then taken in charge by two aged male spirits. In passing out of the window, a line of spirits was formed on either side of me. I was conscious of passing over the city and away from the fast-receding world, and soon seemed floating in space. After what seemed to me several hours, we arrived at an archway of an immense inclosure, the entrance to which was my first introduction to the heavenly spheres, no other incident occurring while en route, except at one time meeting a large spirit band. At the entrance to this vast inclosure we were met by an angel host. I was conducted to a fountain called the Fountain of Truth, when a ceremony of initiation was performed and a baptism administered. At first I was robed in a vesture of shining silver. The fluid used was taken from the fountain with a silver cup and poured on my head, running all over my person; a wreath of flowers twined about my head; I was christened 'White Flower, Queen of Truth.' I felt an exultation of joy I can not describe. The ceremony performed was preparatory to being taken to a vast temple in an adjoining inclosure. After being robed again in a cream-colored silken garment, I was taken to the temple into the presence of one seated near the center, recognized as the master of the order, and there was performed the ceremony of my initiation into the order (I will here say that I do not feel at liberty to give the name), who receiving me, and taking me by the hand, I knelt at his feet, and by him questioned and instructed into truths which would not here be proper for me to relate. Everywhere there was a halo, giving the color or tint of crimson, but more pronounced in the immediate presence of the master. After leaving the master, I was conducted by my special guides to an apartment for rest, there being an attendant who robed me in a different garment. I was placed on a couch lined with velvet, everything being of richest texture. The apartments were separated by hanging draperies, and everywhere was the halo of crimson, which was true not only within the temple but throughout all the grounds, indicating in this color the character of the order. After being rested I was then conducted to a large room where refreshments were served. There was one very long table in the center and a number of side-tables, all laden with fruits and nuts, with fluids, contained in transparent jars, and served in silver cups. Many of the fruits resembled peaches of large size, and when broken seemed to melt in the mouth. There was a profusion of flowers decorating the tables and filling the air with fragrance. Ladies were in attendance as waiters here as in all departments, giving willing servitude. Everywhere were busy people, but perfect harmony reigned all through the vast temple (covering many acres). Messengers were constantly going and coming to and from the master, with an order that led to no confusion. I could go at will to the master to be instructed in the truth, feeling no timidity, and was permitted to rest on a lounge near his presence. I would utterly fail in any attempt to convey a just conception of the beauty, order, and harmony that everywhere prevailed. I had a room assigned to me, and at stated times (in some manner corresponding to our night-time here) I retired for rest. There was an attendant to wait on me, and I was treated with the care that would be given to a child. The temple grounds, for many miles, was a lawn, the grass of light green, containing beds of flowers of many varieties, but violets greatly prevailing. The balmy air was fragrant with the perfumes of flowers; singing birds of bright plumage having no fear; people seated and wandering through the grounds; guards stationed around, dressed in bright uniforms; and men whose business it was to care for

the grounds. There were no trees inside the inclosure, except fruit trees in the rear of the temple. Men were busy gathering the fruit, while some were bringing baskets laden to the temple, giving a reality and naturalness to life in the realm of spirit that I felt myself to be in every way a good substantial human being, and therefore not surprised at what I witnessed. I was taken by my guides on a number of distant excursions—first, to a locality called the Valley of Disconnected Spirits. On the route we passed over a vast extent of barren country, and as we neared the city, going down a mountain side, through a narrow, winding path where dark chasms had to be passed. The atmosphere assumed a sombre hue, growing heavy, and giving the sensation of cold. As we neared the city there was a general appearance of dilapidation in the buildings, and in passing through the street the people would stare at us through the windows. I was taken to a building that had the appearance of a work shop, where people were engaged in different kinds of labor, seemingly with the effort to work out of their low conditions. My guides said darkened spirits were brought here, and missionaries came to instruct and help them toward the light. On again returning to the temple I am reminded to make mention of the sanitarium connected with it. This is a large room containing cots for the afflicted; to this at one time I was sent by the order of the master for healing, all sickness of course being of mental character. I also wish to make mention of Lady Jane Gray, who was ever my angel guide, and in the past, when all seemed dark, she came to me and said that the time would come before final transition, that she would take me to her spirit home; the promise has been fulfilled. And, oh, the quiet peaceful happiness of this old-time English home, where only love and harmony reigns. Near by Lady Jane Gray's home is a lake as clear as crystal, shadowing the drooping branches of the trees, and containing fish of beautiful hues. The surroundings as well as the home partook more of the rural, giving a sense of rest and peace that was most grateful. Later Lady Jane Gray gave me counsel and comfort, saying that again I would be permitted to come to her home, with the further promise that when I passed from the mortal it should be my future home if I then so willed it. This settlement is called the Order of the Grays, and to Lady Jane Gray is accorded the title of teacher, and in her home as mistress receives the willing servitude of her servants. She seemed ever busy in her duties as the head of the order, many coming to her for instruction and help for advancement. People here as elsewhere were busy in the affairs of life. My delightful visit soon ended, and I was conducted back to the temple.

"The time had now come for my return to the mortal, and in so doing was accompanied by the same band who brought me away. I was again conscious of floating through space, entering into the earth's atmosphere, and passing into my room, seeing the familiar surroundings. I was impressed with the absolute necessity that I must again enter my mortal body, and became much frightened with the difficulty I had in taking possession, and after coming into mortal consciousness felt strange and ill at ease for several hours."

Thus, Mr. Editor, ends the recital of one of the most remarkable events of which I have any knowledge, and, like Solomon's glory, the half has not been told; and yet this is not the ending of Mrs. Phillips' celestial experience. After her return her physical condition was much improved, but not healed or her body free from pain. She was yet confined to her bed, and on the night of March 13th was again advised that preparations were being made for another transition. Mrs. Hartman was soon advised by Po-onto, saying that the high lady comes with a book in her hand, and that the angel band would come for the spirit at 10:30 a. m. on the following day, and just prior to the time named (I being present with Mrs. Hartman) Lady Jane Gray took control, gave instruction similarly to the first, except that the faithful Po-onto, holding the body, there would be no need for any one to sit up through the night, with special request that quiet be maintained, and that Mrs. Hartman have no other assistant than the magnetic healer in caring for the body, and that none other except the writer be admitted to the room. After an invocation, he said, "Now take charge of her body as we do of her spirit." She bade us adieu. Then again occurred the death-like trance, remaining in this condition while held by Lady Jane Gray during the afternoon.

As soon as Po-onto took possession of the body there was a marked change, and the individuality was very pronounced. His salutation to me on the following morning was, "Me here, chief; my medium gone to heaven; look at my angel gown!"

During this trance, lasting five days, he would wake up at times, talk freely, and take nourishment. He seemed to enjoy living in a borrowed body and being cared for by Mrs. Hartman. On asking whether he could continue to live in this body, and when healed enjoy mortal life until natural death claim the body, he was puzzled.

It seemed that in the office he was now called on to perform was an opportunity to him of rich experience, helping him to higher advancement. Several times he requested me to read to him, and in every way that knowledge came to him said, "Me never forget." He said to me one day that when the time came that his medium no longer was in need of his service that the higher spirits would instruct him, and then he would find his ancient people in their spirit homes, and be a missionary teacher to them. He has been in spirit longer than he could tell. He has nobility of character, with intense love for his medium, and she has learned to be governed by his council, and seems much to her as would be a father.

I add a prayer made by him after her first return, which is characteristic:

## PO-ONTO'S PRAYER FOR HIS MEDIUM.

Oh Infinite Truth, hear Po-onto now  
As he breathes a few prayer—  
Talk words for his medium, White Flower;  
Me come like the wind, oh White-Chief God;  
Me try to get big talk and pray for my medium.  
Her be trying so hard to learn the new way.  
Me know her pure heart, if nobody says,  
And you know, oh White-Chief God,  
What me want to say.  
Me want you to come and stay  
In the heart of dear White Flower  
So her grow strong each day,  
So her be happy, and her keep in the way.  
This be Indian talk; and me, too, must be good—  
And me try so hard—but you help me, Chief God;  
Me never give up, but ever will  
Listen to all you whisper to me,  
Sometimes me hear it in the wind,  
And feel something mighty, me think, from your land.  
Come, help me now to heal the mind—  
'That be what they tell me you do,  
So me do believe it every word,  
For me no lie talk, Chief, when me come to you—  
Help all the pale face every day,  
And do help Po-onto, Chief.  
Yes, Good Spirit, Mighty God, Amen.

## STATEMENT OF MRS. NETTIE HARTMAN.

It has been my province to have the anxious care of my friend, Mrs. Phillips, during her sickness and trance conditions, lasting for seven and five days respectively, and can heartily subscribe to all that is herewith written in describing this most wonderful occurrence. It is a truth to me that Mrs. Phillips has not been under any delusion in her experience while in the realm of spirits. I positively know there was no illusion to me in recognizing, first, the death-like trance, and as soon as expressed, the entirely different individuality of the spirit guide while holding the body. It was no more my friend, Mrs. Phillips, that I was caring for than it was Victoria, of England. I know my dearly loved and loving friend; I know her inner self, her beautiful gifts in mediumship, and in this transition I can not doubt but that

the angel world are fitting her more eminently in her higher and more grateful phase of mediumship that of teacher and healer; and that there is for her a mission yet in this world for good of which we but little dream. I have felt the burden of anxious care in the past few weeks, but the lessons learned are of priceless value. I know there is no death, and a reality to human life beyond the grave.

NETTIE HARTMAN.

1307 Caroline Street, Denver, Col.

## BIOGRAPHICAL SKETCH OF JUDGE J. W. EDMONDS.

BY HUDSON TUTTLE.



Of all the early advocates of Spiritualism Judge Edmonds was one of the most conspicuous. He gave his name and influence when it was the acceptance of martyrdom, and equivalent to voluntarily courting the sneers and scorn of the masses. His bold acknowledgment and defense called public attention to the subject, and was a most important factor in gaining it notice and just attention. As the years go by the character of those who first espoused the cause will become of deeper interest, and the sacrifices they made more appreciated.

Judge Edmonds was the son of a revolutionary officer, and grandson of Thomas Worth, one of the first settlers in Hudson, N. Y., where he was born in 1799. After receiving a collegiate education, he began the study of law at Cooperstown, and in 1819 he entered the office of Martin Van Buren at Albany. The following year he began the practice of law at Hudson, where he remained for fifteen years, filling various offices. As a member of the Assembly he did much to ameliorate the condition of the working men. He was then sent on a mission among the Indians, and while living among them learned several Indian languages.

In 1837 he removed to New York City and began practice as a lawyer, and soon secured a high reputation among his associates. Appointed State Prison Inspector he founded the Prison Association for the amelioration of the condition of convicted criminals. By his exertion corporeal punishment was removed, and a series of rewards for good conduct instituted.

From 1845 to 1853 he was Circuit Judge of the Supreme Court and Judge of the Court of Appeals. In 1853 he retired from the bench on account of his having declared his belief in Spiritualism. Such retirement would not be thought necessary at present. Three years before this event he said he distinctly heard the voice of his wife, with whom he had lived over thirty years, and who had died a month before, calling him. This caused him to investigate the subject of spiritual intercourse, and he soon became a believer. This bold acknowledgment of the theory brought on him merciless criticism, notwithstanding which he regularly attended seances and traveled over the country to meet with mediums. He became a medium himself, and asserted that many of his previous judicial decisions were influenced by the opinions of jurists who had passed away, and whose forms he could see around him on the bench. He went forth like an apostle of old, lecturing in nearly all the large cities, and wherever he went the halls were crowded, and his time completely occupied by anxious callers who wished to gain a more definite knowledge of the all-absorbing subject.

He published a series of tracts, mainly at his own expense, as a missionary work, for gratuitous distribution and, in connection with Dr. Dexter, a large work on Spiritualism, in which he attempted to harmonize that subject with the old belief. His visions therein narrated have been mercilessly ridiculed. He undoubtedly confused earthly and spiritual scenes, an error untrained clairvoyants are liable to commit.

Notwithstanding the great amount of time he gave to Spiritualism he did not neglect his legal practice, and even amid his growing physical disabilities he would appear in court, leaning on his crutch, and argue the case he thought demanding his special attention. His practice constantly increased up to the time of his death, showing that the reports of his imbecility and insanity were not believed. In a conversation with the writer a short time before his departure he said that he knew that the public respect honest integrity, and belief actualized in nobility of character, and while he never attacked others' faiths, he maintained his own, and was respected and trusted far more than he would have been had he weakly yielded.

His death had been foretold for many years, and he was fully prepared. Here he again exemplified his implicit belief in the communications he had received, and views of the philosophy of life. Expecting death did not cause him to swerve from his duties on this plane of existence. He died in harness, working until the last moment. While on earth he rightly believed that his work was here, except so much as looked forward and prepared him for the next.

He left minute written directions for his funeral, especially enjoining that his body should be placed in the same grave with that of his wife, "that our ashes may mingle and be one on earth, as our souls will be one in the spirit world." Just before the casket was closed, Dr. Grey, who had been an able brother in the new faith and his medical attendant, hastily approached and kissed the face of the dead, and as he did so tears ran down his aged cheeks. He was not aged at his death, having passed the seventy-fifth year, but he was apparently many years older. His restless spirit had worn out its physical garb.

Judge Edmonds had an eminently judicial mind, and during his long career in offices of honor and trust, there was not one stain on his character. His honesty and integrity were proverbial, and he constantly assisted the worthy!

Rev. Dr. Tyng, the time old friend of Judge Edmonds, officiated at the funeral, at which the Episcopal rites were performed.

The following appeared on the silver plate on the lid of the casket: John Worth Edmonds, born in Hudson, N. Y., March 13, 1799; died in New York City, April 5, 1874.

## CAN I FINISH MY TASK?

SYLVANUS LYON.

To do is to succeed. Our fight is waged in heaven, and victory is the smile of God in victory.

An old man queried, wondered, feared, and yearled with age and trouble with life, weak and feeble, and yet life's duties were pressing, and so many thought of or commenced works for home, duty, and heaven, all unfinished. Thus he queried anxiously: "Can I finish my task? Will days and years and opportunities yet come to bless my efforts with the happy use of fruition?" Listening to the earthly, letting in the doubts and fears, remembering past discouragements, losses, and trials, he faltered, and oft times felt that it was worse than useless further to attempt, only to fail only to fail echoed around—provided you thus reckon on your own efforts. For how oft we sigh for opportunity of doing good, neglecting the chances of Providence in little things, and how often our high resolves look down upon our slender acts and performances.

And thus it is ever through all life's lessons and hours. At each stopping place, with every character and every peculiar page of existence, the great question to the earnest, good, and true, is, "Can I finish my task?"

The school boy with books and diagrams, charts and angles, and all the multiplicity of lessons which meet him journeying up the hill of science, or to a life of usefulness make him often question and wonder, weary and perplexed, "Can I finish my task? Is the gain sufficient to the toil?"

The fair young girl just blooming into womanhood often sits pensively dreaming of love, union, and motherhood, and all the vast duties resultant, sometimes rejoices jubilantly, and rushes on, but very often the tear-drops mingle with hopeful anticipations, and cause her, alas, at times to weep and mourn, fearing lest these ideals vanish forever, and she can not accomplish her realization.

The business man, weary, perplexed, beset with evils and many temptations, driving with might and main, ever seeking the fortune which so often evades him, or the politician, fired by visions of fame and glory, seeking laurels which the world seems to offer, and which so often prove cheats, and the scholar or genius, with proud ambition filling their souls, seeking fame and laurels to crown their efforts, and make their names immortal—all these, with so many of life's voyagers, gliding gayly or sorrowfully down the river of time, with feelings of pride and hope, with sighings, toils, failings, rejoicings, and at last dying. All these feel the joy or doubt of the soul's longing desires, with the great questioning, "Oh, how can I finish my task, and succeed in life for fame, name, and immortality?"

This is our experience. Life's lesson, from birth through all the varying years and scenes of time unto the ending, forever seeking, hoping for the gold and goal of luxury, ease of fortune, happiness, or the rewards, pleasures, and profits, which like the everlasting hills and the proud cloud-capped summits, are luring us ever onward yet so continually evading us, whilst the voices of the spirits beckon us onward and upward, calling us to higher, nobler, and more beautiful realizations. And thus the question is ever unanswered, of "How can I finish my task," excepting in these high ideals and beatitudes of the soul.

And now the old man was reviewing past scenes, and in soul reveries was thus questioning: "Can I finish all these, my tasks, with the years, cares, and so many duties pressing, besides home and family, these works of love, deeds of charity, and something for humanity? And, oh, to bless and aid a little the needy ones, and to cheer and encourage the laborers and the poor." For he was one who often sorrowed in spirit, feeling the burdens of humanity, and thus questioned often sorrowfully such beautiful thoughts and soul-longings like visions, for long years filled his mind and blossomed from every hope the great good which could bless so much and cost so little, for which he had labored so faithfully. Praying for fulfillment, and thus he asked, "Can I finish these tasks, like so many others, or will life end a failure—lost efforts, lost opportunities, and so little good accomplished?"

Was it a forgotten hope, or lost joy returned, some memory dear come back to cheer? It could not be the same old doubts and fears. And may it not have been angel voices answering lovingly, "Child, have we not ever and can we not always bless to complete fulfillment all true desires and holy prayers for good? and if not, with the aid of the angels and the Father's approving smile, then better no work commenced, and far better never finished."

Written for the LIGHT OF TRUTH.

## WHAT IS SPIRITUALISM?

DR. I. D. SKEEL.

Forty years ago, when people began to investigate Spiritualism, I could not see wherein they understood anything about the philosophy, for it was simply a seeking after phenomena. It always seemed to me that the first thing a believer should learn was the nature of the spirit, followed by the position it occupied in the spirit world; but ignorance caused people to believe that any spirit friend could control a medium two or three days or weeks after transition, and tell about spirit life. In my opinion we are born into spirit life as into this life—an infant—and must grow and learn. We undoubtedly progress faster as spirits, but study and experience are needed, as here, to advance. The misunderstanding of spirit life was the cause of the side issues in Spiritualism. Even to-day we know nothing of the soul and its location in the human entity. Everyone has in him an element or principle which causes involuntary action, and one which may be used for voluntary or conscious action—the former continuing while the body is asleep, and is what I consider the spirit, also a material condition or element; the other is incomprehensible, though it is that life principle through which we do all our conscious or voluntary acts; this may be designated as the soul or intelligent part of man. This is also matter, only that its manifestations are not material.

As to their origin, my theory is that the universe is filled with living germs. These germs are male and female. In the mineral kingdom they do their work singly, and thus can only manifest one phase of life—motion; but when progressed to the vegetable a small degree of intelligence begins to be noticeable, for here the two germs interblend, the male being the starting-point of the physical and the female that of the spiritual life individualized. Change stops where individuality or perfection in vegetable and animal life have been attained, and this grows less in degree as we advance to higher conditions.

No personal god is necessary to guide these elements. They find themselves, and from them comes the rest that we see, until again entering the invisible or spiritual realms.

As an intelligent being man enters that life as he left this, manifesting according to his characteristics, and by which he may be identified. His conscience is his hell or heaven, being his memory of the past. Neither god nor savior can relieve him of that. Those who depend on forgiveness of sins will be doomed to disappointment, and will remain so until reparation is made to comfort the memory of evil deeds. The promises of the Churches are naught. Millions are paid annually to them to save souls, when they don't even know what a soul is like. Trying to mix theology with Spiritualism, therefore, as some are endeavoring to do, is like trying to mix oil and water. Spiritualism to me is a science, and can not have any relation with religious dogmas. And how anyone can be a Spiritualist, and believe in a heathen god, is a mystery I can not solve. Spiritualism and theology are the antipodes of each other.



# Spirit Message Department

## OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 3; seance begins at 3:30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain no enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. Mrs. A. E. Kirby, Medium. Mrs. J. C. Wright, Chairman.

In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns. All communications concerning this department and questions from abroad must be addressed to C. C. Stewart, Room 7, 206 Race Street, Cincinnati, O.

## REPORT OF SEANCE.

Tuesday Afternoon, April 5, 1893.

### PROLOGUE.

Oh, thou source of all wisdom! that which penetrates throughout all life and causes all things to spring into existence! We, as creatures of thy creation assemble here this afternoon to learn more of thee and the relationship existing between this life and the beyond. We come earnestly asking for more light, realizing the necessity of spiritual unfoldment and of more knowledge even of this life. Feeling our ignorance, we would reach out and clasp hands with the intelligences who have passed onward, asking them to draw near at this time, that they may teach us of their higher knowledge that they may be enabled to whisper words of comfort unto those who grieve for them. As a spirit control I see over this audience many spirits clinging to those they love, but oh, how grand and beautiful it is that this grand and great truth has come unto mankind that to-day they can open wide the door-way between this and the spirit realm, that to-day the curtain is drawn and they may be able to catch glimpses of those they love. I am with you this day to prove to you that life is immortal, and if it is true in this case, my friends, it is true with those you love, and for forty-five years this knowledge has been growing throughout all the nations. Men from all parts of the world understand to-day that their loved ones stand close beside them and can, under favorable conditions, communicate to them, and so I can say to you that we not only rejoice upon the earth plane but we rejoice with you on the spirit side of life, for we feel and know that from it we are drawn nearer together. Nor can the door-way be closed when once it has been opened, neither do we desire to do so, but rather open it wider that the angel friends may through in, and as love becomes stronger, the tie becomes stronger and purer, and as man becomes truer to himself, he becomes more just to his fellow man; so you as well as those who worship the holy Nazarene to-day have great cause of rejoicing. May all your thoughts therefore be kind; may all your acts be just, and by and by each and every one of you will clasp hands with the loved ones who have gone before.

### QUESTIONS AND ANSWERS.

QUES.—[By W. M. B., city.] What is meant by no marriage or given in marriage in the Bible, and how will we be situated who enter the future life with two or more life companions?

ANS.—My dear friends, marriage relationship is very little understood by mortals upon the earth plane. A man and woman appearing before a preacher, there bound by the law to live together as man and wife does not constitute marriage. If you are truly wedded you must be one indeed; there must be a strong bond of love and each thought and purpose must run in the same channel. As I look out to-day over your earth life and find so many ill-mated couples—those who have not one thought in unison—I lament and feel how wrong all this is. But this condition will last many years, yet where man is selfish and woman also, and think only of self, even when they are taking such high and holy mission upon themselves, never thinking of the necessity of perfect undefiled love and perfect knowledge necessary to be happy. You must know each other truly, and I will ask the few that are assembled here who are married: "How well do you know each other? How well does the wife know the husband who perchance has lived with him twenty-five or thirty years? Does she understand her husband? Does she understand his thoughts even before expressed? Can she look into his face and there see the love beaming toward her? And how is it with the husband? Can he look into the face of the wife and there see in it thoughtful care? Can he see the love beaming in her eye? How many are there to-day who would lay down his life for his wife, or a wife for her husband?" I find but few, so then according to the old prophet, in marriage you have simply entered into a co-partnership, and are carrying on the business of life as best you can; and as I look out over your land and see so many children ushered into this life unwelcomed, I wonder not at the condition wherein man stands to-day. There should never be a child born into this life that is not welcome. There should never be a wife forced to bear a child who desires it not, and as long as the marriage conditions or contract, as it is now, exists, you will never fulfill the higher laws of marriage. So, friends, it is the only way that I can explain it to you. There is no marriage or given in marriage in the true sense of the word. It may not be exactly what was meant in the days ago. You find many strange passages in the days long ago, when man could be freed from his wife for not being able to cook a meal to suit him. How many men and women would be together to-day if that law existed at this time. I fear but few. So, friends, when you look upon the marriage relation, look upon something as sacred and holy. Remember if you only marry for convenience, it is not a true marriage. Remember when marriage comes, it should be holy, it should be sacred. Men should think deeply; women should think deeply; they should strive to know each other well before they are bound together by the holy bonds of wedlock. We find to-day many who are trying to have the marriage ceremony more simple; trying to have some of the sentences or promises left out. This is not necessary, my friends. Men and women fight their own battles, married or unmarried, and do pretty much as they please; but friends, one thing I feel: no man should marry a woman unless he intended to make her his companion in deed and in truth. Do not marry for the sake of having a woman who will do all of the work that is necessary, and you find outside of the home-life some one else to cling to. I would say the same to the woman. Never marry a man just for a home, but marry him because you feel within your inner soul that he is your congenial companion; that you could not live without him; if it were necessary, that you would lay down your life for him, and when love is as strong as this, then marriage is lawful; but if love is not this strong, it is unlawful.

QUES.—[By E. F. C., Farmington, O.] If a friend write a question and another copies it and sends it to the Free Circle would the control come in contact with the one writing the question or the copyist?

ANS.—My friends, in receiving questions, we generally try to follow the thought-wave that carries us out to the questioner. It is no more than reasonable than to suppose that the question would be answered to the one who propounded the question. We may also come in contact with the one who copies the question, and thus endeavor to answer both. But I feel in this instance that the question was one necessary to be answered the questioner, as it would be of more interest

to him than the one who had copied it. I have also come in contact many times with the surroundings of the questioner and try to touch upon them as I answer the question. I hope that the friend that copies the question was satisfied with the answer, and that I may be enabled in future to more fully satisfy each one who brings questions to the Free Circle. There is nothing that interests mortals so much at this time as that which pertains to their advancement both spiritually and morally, and as the spirit world is very much interested in all that pertains to the welfare of mankind, they are trying to impress upon their mediums the necessity of a fuller development of the spirituality within—self culture making them keenly sensitive to the touch of magnetized objects and thereby come in better rapport with everything that pertains to the questioner. For the present the latter should make conditions favorable by sending only their own magnetism with their letters of inquiry.

QUES.—[By H. E. M., Dimondale, Mich.] Can a spirit control of a sickly person, if they are so disposed, carry such sickness to a sensitive medium who might be sick therefrom for several hours?

ANS.—Yes, my friends, it is possible. A sensitive in the sphere of one who has become diseased will almost immediately feel the condition of the one that is sick. Sometimes I have known my own instrument to be prostrated from the effects of visiting the sick and attempting to heal them, for she has taken upon herself their conditions and freed them entirely of pain and possibly given them renewed vigor, whereby they were enabled to arise and do that which otherwise would have been impossible for them to do. But we, as spirits, band together and choose an instrument to work for us, and the spirit controls of one who is afflicted are just as anxious for that afflicted one to be benefited as we are to benefit them; and whilst we have to sometimes cast the conditions upon others to help them, yet it is not detrimental to the instrument. She only suffers for a short time. It is ever the case when a perfectly healthy person comes in contact with a person who is diseased. They will suffer for a short time.

QUES.—[By T. F. L., Lockport, Cal.] Can a spirit look inside of the physical body and see where disease lies, or can spirits look inside of physical bodies at all?

ANS.—Yes, a clairvoyant, or a spirit, whilst incarnated in the material body, can look into and locate diseases in another. You have in your city to-day many physicians who are not Spiritualists, and do not understand or care to understand about it, who will employ a clairvoyant to diagnose the disease of his patient. He can not himself, so he employs a clairvoyant, and he or she does the work. Then, if it is possible for the spirit incarnated in the material body to locate disease, what is there to hinder a spirit that is free to locate diseases also? And, friends, you ask me if spirits can look into your bodies. Yes; they not only look into the material part of you, but into the spiritual as well. They look into your souls and understand the motives which prompted you to do certain acts. They know when a man puts a dollar into the basket with a free heart, or whether he gives it grudgingly. He knows when you walk through the street and speak to your brother man, whether in your inner soul you hold a kindly feeling toward him. We can see and understand your thoughts. We even know what prompts them, and we try to help you. We try in every way by this penetrating knowledge which we have to draw to you better thoughts, to teach you to live purer lives, to teach you what is good for you or what is injurious. You must learn something new each day. You must step one step higher upon the ladder of knowledge. You must cast out more kindly thoughts, and by and by we hope to be enabled to draw so close that every man and every woman may feel and know that the spirit world is there and just opposite them, and they may be enabled to hold free converse one with another. Then everybody will be enabled to locate disease.

### SPIRIT MESSAGES.

John Matthews.

Chairman and friends: I am glad to be here this afternoon. Spiritualism was dear to me whilst I sojourned upon the earth plane, for I learned through my own self that it was possible for the spirits to communicate with us mortals, and when the freedom came to me, I was glad indeed that I had not made a mistake on earth to live to my highest. I have been in spirit life but a short time, and I have learned but little, but still I am glad to say I am learning every day. I have met many of my loved ones and many of those who were only friends to me, and I find that a man receives his reward for his just dues. A great flow of peace and happiness comes unto me, and I am rejoiced that I can return to the earth plane and hold communion with the loved ones who still linger here, and also greet you in this circle to-day. You may say that John Matthews, of Springfield, Mo., was here this afternoon.

J. R. Willet.

I too am glad to be here. Four short years have passed since I passed over to the spirit side of life. I was not acquainted with Spiritualism; I was a Church-man, and as I entered into my spiritual home I was very much surprised to find that everything was different from what I expected. Nevertheless, I have nothing to regret for being a Churchman; I tried to be true, and to my way of thinking I tried to do my duty, and through doing my duty I have earned happiness on the spirit side of life, but I want to tell my loved ones that I am often with them. I want them to know that I understand their condition fully, and that I from the spirit side of life try each and every day to help them. I want Elizabeth to know that I am satisfied with the change that she has made, and wish her God-speed in her life journey, and I want my wife to know that all she has done since I passed over is right. My name is J. R. Willet, of Cleveland, Ohio.

Nick Tomlinson.

I feel now the influence of a very strange person. He says, they call me Nicholas. Why, he says, I scarcely know what to say to you people as you look upon my face. I went out by water. I did not understand anything about spirit life. I was rather inclined to be careless. I thought one life at a time was enough for me, and so I was careless; that means a good deal, and I want to send word to Johanna and tell her Nick is all right now, and she gets your paper once in a while. I want her to know there is no place called hell. She is good, she is a Church folk, and I want her to know that the only hell there is, is this little thing you call conscience, that stands up and talks to you occasionally even here on earth. All do not understand it. Oh, it is mighty big when you get on the other side. Tell them that Nick Tomlinson was here this afternoon, and he sends his love to his loved ones in Logansport, Illinois.

Miss H. E. K.

Good afternoon, Mr. Chairman and friends. It is with great joy and pleasure that we are able to greet you to-day, although it seems very strange to us as we reach out from the spiritual realm, from the sublime conditions into the mundane elements of earth, and I feel as I reach out unto you to-day that there comes to me new experiences, lessons of the hour which I feel will be productive of good by all mortals and spirits. As a stranger reaching out to you this afternoon I have been deeply interested in the exercises of this

occasion. I have found pleasure in trying to surround the sister medium with that is fluency and strength which I feel might be of some purpose to her, which might be a sustaining element. As a guide of this medium I feel that I am at this hour reaching out as I have never before into newer conditions—into experiences which I feel will be of great benefit, not only to those I am seeking to help this afternoon, but for my own individual benefit. I am at this time in a strange city. Your surroundings to me are strange, but I greet you gladly, and I trust that with all that I am able to assist with the needs of others. We shall ever bring some light and truth to the darkened souls of earth. It will please me if you will only sign my initials, Miss H. E. K.

Mary E. Keil.

With the beautiful, sweet strains of music, the voice of souls, the perfume of flowers, and the touch of friendship which I feel vibrating from the souls of mortals, I reach out from that grand and beautiful condition of life, and I hardly know why I am speaking from this rostrum. I have endeavored in the past to send greeting to my friends, and I again try this afternoon; and it brings to me a gladness that I am able to fire the brain of this stranger, to unseal his lips and send forth my love to my friends in another locality. I find that my condition in spirit thus far is all that I could ask of it, though I did not understand or know anything of the teachings or immortality as it is given in this age of the world. I had heard that there was such a thing as Spiritualism, but my conscience was such and the conditions of my life kept me from investigating or extending this truth. As I came in contact with brilliant minds, as I was seeking to raise my standard, I have found it to be an advantage even in this life that I had been able to accomplish a little for the loved of earth in the past. I have sought an interview many times with my friends at Washington, D. C., although I have been unable to make them understand and know that I was present. We have in spirit some of my friends that are dear to me, and as I look back into my early girlhood I have found that in the State of Ohio, at Leesville, and the adjoining towns, I know that thoughts go out to me, and I wish to send greeting to them to-day as well as all of those who will remember me at the capital. To-day we would send out our greeting from our spiritual home, and we would say there is no death, but life continues in the higher sphere, but we go as vigils of night to help you dry up the fallen tear. As I reach out this afternoon I trust that I may be able in the future to again come nearer unto the friends, to the place of my former residence, and I thank the friends this afternoon for this opportunity and for the assistance they have given me. I shall be remembered at Leesville, Ohio, and at Washington, D. C., where I passed to spirit life. My name is Mary E. Keil.

Mack and Sammy

Come to greet their dear wife Kate Lindner and their brother, Dr. Lindner, of Xenia, Ohio. A host of bright spirit visitors come with them. Bert comes and sends love to his wife and all the children, to Blanie, Si, Charlie, to the doctor and his dear mother. Mattie says to Si that she is helping him in his development and to not get discouraged; he is doing well; she sends her love to sister Kit and all the friends, and she says mother she is always coming to you now, although in life there were misunderstandings; that is all forgotten. Caroline and little Carl come and send love to the dear ones in Florida and California, and to her dear husband. Little Carl says tell papa he will make him believe yet that he can come to him. They bring Mary with them.

Elisha William Solomon.

I desire to come into communication with my daughter, Sarah Cameron, of Columbus. I want her to know that I am often with her and feel very grateful to the good spirit guides of this medium that brought me here to-day. I am not alone, but Father Harry, Brothers Joe and Johnny, my soldier boys, little Joseph, and many other loved friends send love and blessing to her. We feel proud of her that through all her trouble she has adhered to the path of virtue, and has not listened to the voice of the tempter, although humble and unpleasant the earth experience. All the brighter and more beautiful will be the heavenly home. White Eagle is often in attendance and is delighted with the development. Although under the shadow of the cross the children will grow up a pride and credit to their mother.

Arthur Blake.

I am so happy, my dear sister is such a good medium I often write on the slates for her and am one of her chief controls. I am not very old, but I know a good deal. My sister's name is Ethel, and she lives in Indianapolis and is looked upon as a great wonder. I go to Lizzie Chills and help her, as she is a good medium. I wish Spiritualists were more spiritual and would not quarrel so much, it makes it so hard for us to come to them as we like to, we take on their conditions and feel unhappy. Sister comes with me and sends love to all. She believes now. Grandpa Lightkerns and Grandma Mary Ann are often with me at home and join in sending love to her, and pa, and Ethel.

Charles Waldon.

The next person who comes to me is one who calls himself Charles Waldon, from Omaha, and he says: "I am glad to be here and desire to send a love message to those who are near and dear to me in Louisville, Ky. I passed out among strangers, but still I am not far off from the loved ones, but the first place that I visited was my old home, and when I saw how heart broken sister Anna was I felt as though I must tell her that her brother was not dead, but living."

### VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.]

The spirit message from my grandfather, James Seeds, and wife is true. Dr. John Harvey and Woods are departed brothers. Dr. Henry Carlisle and Ephraim are my nephews. Betty is my sister, and Absalom Borer her husband. Dr. Joe Brown and Red Wing are two of my controls. And I also recognize the spirit message from Nancy Hoover to her son Trevitt (not Tuset). Her six sons were her pall bearers at her funeral. I made the first appointment for him to a spiritual seance. He failed to go, but went afterward. He and his wife are sitting for development now with good results. I also recognize the message sent by Dick Hudson to his wife. Dick was in a wagon, but jumped out to see them raising stone. By some mishap the derrick fell, and Dick was killed instantly. The "Mart" he speaks of is Martin V. Beavers, his brother-in-law, who keeps a livery stable in Commercial Point, Pickaway County.

CYRUS SEEDS, SR.

Pleasant Corners, O., April 8, 1893.

[To the Editor of the LIGHT OF TRUTH.]

I recognize a message from my mother, Nancy Hoover, in your issue of April 8th. I have conversed with her on three different occasions, and her words were almost identical with those contained in the message. We work and wait with patience for the hour when she and other dear friends can come and talk with us at home. Such proof of immortality is the highest that can be given us. TRIVITT HOOVER. Brigadale, Ohio, April 11, 1893.

# The Progressive Lyceum.

(All communications to this department should be addressed care of Lyceum.)

## Opening Song.

From Inspirational Hymns published by Mrs. Elizabeth Cost Columbus, O.

We have come into the knowledge of a mighty spirit power That comforts us and strengthens us even in our darkest hour. It comes to those who're sorrowing like a refreshing shower And brings the light of day.

Tell us tell the joyful story, Of our spirit home in glory. Tell us tell the joyful story, Of our spirit home.

When death has claimed our dearest, and we've laid them in the grave, Then we call on God, our Father, to foster and to save. And there's a tiny spirit light on every deathly wave. To guide us safely home—CWO.

## Golden Chain Recitation.

[From the Lyceum Guide now in press.]

### REFORM.

Con.—What is reform?  
All—A re-adjustment of the conditions of life, bringing them into harmony with the higher needs and aspirations of humanity.

Con.—Are such alterations required?  
Rt. Div.—They are necessary and inevitable  
Lt. Div.—To all growth.

Con.—In what departments of being do they appear?  
Rt. Div.—In all that relates to Man and Nature.

Lt. Div.—Progress is the sequence of reforms.

Con.—Who among mankind attain to the office of Reformers?

Rt. Div.—The wise, the just, the good, and the inspired.

Lt. Div.—All who are above or beyond their own day.

Con.—What is their reward for signal services in the cause of Right and Freedom?

Rt. Div.—On earth, persecution, neglect, and sorrow.

Lt. Div.—Beyond it, love, honor, and power.

Con.—What is reform in its highest sense?

Rt. Div.—The signs of a ceaseless aspiration.

Lt. Div.—The continual triumph of the soul.

Con.—What are reformers in this light?

Rt. Div.—The redeemers and benefactors of mankind.

Lt. Div.—The angelic ministers of Divine Providence.

Con.—The first task of the Reformer is within himself out of his own character he manifests his mission to the world.

A. D.

## Suggestive Lesson.

[NOTE.—All questions have many answers, and we wish to have it constantly borne in mind that questions and answers here given, are to lead to others, and the free expression of thought and of views, with the humility of seekers after truth and light, and never in antagonistic discussion.]

### THE SPIRITUAL NATURE OF MAN.

What is the spiritual nature of man?  
All that takes us upward out of the realm of the senses, the appetites, passions, and selfish desires.

How best is it to be cultivated?

By adjusting the life to the laws of spirit.

What is the first and fundamental law?

That the higher shall rule the lower; the unselfish the selfish; the immortal the mortal.

The ideal is the perfect angel, free from any stain of selfishness.

In this cultivation are we to ignore the things of this life?

By no means. We are facing two worlds, the physical as well as spiritual, and must care for the body and its wants; but we must not stop there. A pure and healthful body is the requisite for a rightly unfolding spirit. The responsibilities of earthly life are the teachers of the spirit.

### Notes.

The Progressive Lyceum organized at Columbus, O., starts out with the promise of great excellence. The members are enthusiastic, and the corps of officers are exceptionally well qualified. Mr. Herrick will make an excellent conductor, and Miss Dent, by her training as teacher, is admirably qualified for guardian. Her rare efficiency in calisthenics is of great value in her position. Miss De Long, as musical director, is exactly the person wanted, and all the leaders well chosen. A "leaders' meeting" was held one evening during the week at the residence of Mrs. Coit, who has taken deep interest in the movement, and has faithfully and zealously labored for its success. The deepest interest was manifested, and the officers were united with a fraternal feeling to do their best in making the lyceum everything they desired it to become.

Too much emphasis can not be laid on these "leaders' meetings." They are essential as a preparation for the work in the lyceum. All business should be first brought up there and perfect understanding and harmony arrived at. When important and brought before the lyceum every measure should be carefully discussed and decided by vote, parliamentary usages being observed, that the members may learn how organized bodies are controlled and transact business.

### LITERARY REVIEW.

AS IT IS TO BE.—By Cora Linn Daniels. We have before us, in many respects, a remarkable book. The author details her experiences as a clairaudient medium, being a narrative of spiritual life, its ethics, dynamics, and sociology as given to her by "The Voice." The operation was wholly involuntary and independent, partaking of nothing in her own experience, and, we believe, finding no satisfactory explanation in the theory of subconscientness. It is another of the subtle means being employed by the spirit world to teach our saddecean civilization the verity of continued life and the effects which this life produce on the spirit. The book contains twenty-four chapters, embodying subjects as follows: How the Narrative Began; The Process of Dying; Light and Speed; The Law of Attraction; Our Conditions and Surroundings After Death; Scientific Spiritualism and Heavenly Power; What is Unconscious Will? Mortal Mind; Punishment; Opposing Creeds; Fear; Music, Art, and Memory; Thought; The drama; A Day in Heaven. The chief charm of the book is found in its simple style, pure and disinterested motive and the thrilling intensity of its situations. The author has contributed a valuable work to the cause of the angel world, and we bespeak for it a wide sale. Already the encomiums of such men and women as Prof. J. M. Hoppin of Yale College, Ignatius Donnelly, Professor Elliot Coues, Edgar Fawcett, Minot Savage, Mrs. John A. Logan have been received by the author, and commendatory notices from all the reviews and prominent publications of the country have been made. We have this book on sale. Cloth \$1.00. Paper 50c. pp. 250.



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## THE LIGHT OF TRUTH.

C. C. STOWELL.  
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CINCINNATI, SATURDAY, APRIL 22, 1893

THE LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action. The postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday. Rejected mail will not be returned without postage accompanying the same—nor preserved—beyond thirty days after receipt.

TABLE OF CONTENTS.	
First Page.	Progressive Lyceum.
Led to the Light, Story by Hudson Tattle.	Literary Review.
Prof. Robt. Hare, Lyman C. Howe.	Fourth Page.
Communication from Margaret Fox Kane.	Editorial.
Second Page.	Fifth Page.
Transition without Death, J. B. Daniels.	News from Correspondents.
Biographical Sketch of Judge J. W. Edmunds, by Hudson Tattle.	Sixth Page.
Can I finish my Task, S. Lyon.	The Woman's Club, Conducted by Emma Rood Tuttle.
What is Spiritualism, Dr. I. D. Seeley.	Mediums and Lecturers.
Third Page.	Seventh Page.
Spiritual Message Department—Our Free Circle—Report of Session.	Road Exhibit at the World's Fair.
Verifications.	How small I spend Eternity, G. B. Crane.
	Invites the Charge.
	List of Spiritual Books for Sale at this Office.
	Eighth Page.
	Locals and Personals.
	News from Correspondents.

"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-humbling sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

## More Facts Concerning the License Law in Ohio.

Great alarm is being manifested on the part of Spiritualists in this State by reason of irresponsible and wholly unauthentic reports having been sent out concerning the action of the Ohio Legislature in the amendment to the law governing license on certain trades and occupations. Reference to the Ohio laws shows that in 1883 a general license law applying to the large cities was passed. In one of its sections was provided: "Astrologers, fortune-tellers, clairvoyants, mediums, and seers shall pay a license of \$300." Laws of 1883, vol. 80, page 136. The following year this law was amended as follows:

Sec. 1. Be it enacted by the General Assembly of the State of Ohio that the word "medium" be stricken from the title of section 36 of said act, and that said section 36 be so amended as to read as follows: Astrologers, fortune-tellers, clairvoyants, palmists, and seers shall pay a license of \$300. Laws of 1884, vol. 81, page 11.

This law has been in force in this State for nine years, and nobody has been prosecuted nor required to pay a license who was engaged as a bona fide spirit medium. The present action of the Legislature has been to extend the license laws in order to cover some other subjects, and the only effect in the previous existing laws that could be construed to affect the persons referred to in section 36 was to reduce the fee from three hundred to two hundred dollars.

The only criticism this paper has to offer on the action of the Legislature is that it did not raise the fee instead of lowering it. There is no honest, fair-minded Spiritualist in the State who does not approve of a law that compels the harpies who prey upon the credulous at least to pay something for the nefarious privilege. The LIGHT OF TRUTH reiterates its oft-repeated statement that no true medium will be allowed to suffer persecution without a protest and a defense, but we are just as determined to help rid the field of the shysters and contemptible villains who are using mediumship and Phenomenal Spiritualism as vehicles to ride into the cesspools of their own dishonor. We have the satisfaction of knowing that the publisher of this paper has been instrumental in having the police drive at least three of these vampires out of the city of Cincinnati, and more will follow them. No medium has found fault about it either.

The gentleman who fathered the present bill, Mr. Bruck, did not contemplate any assault upon our mediums, but he did have in mind the "Arizona Gypsies," the "Great Western Clairvoyants and Tea Grounds Readers," the "Great Egyptian, Born with a Veil on the Banks of the Nile," and all the other raft of moral sewers who advertise to unite people in marriage and divulge facts necessary to secure divorces. Spiritualism is heavily loaded enough in carrying shameless poltroons and barnacles that infest its platform and seance-rooms, and which the old aunts of the movement are afraid to shake off, without being coupled in with the stream of mountebanks this bill provides for.

The Spiritualists of this State may rest secure. There will be no law passed that infringes on their rights, and no true medium need feel called upon to move out of the State. Any medium who does so we shall regard as tainted with the goods the law under discussion is to brand with a license fee.

## CONGRESS OF RELIGIONS.

One of the most notable events of the times is the great religious congress that is to meet at the Columbian Exposition. It has been heralded with all the methods of a circus and the surpassing advertising of the "greatest show on earth." Buddhist and Brahmin, Moslem and Chinese, with representatives of all Protestant Churches and the bishops of the Holy Mother Church, are to sit in solemn deliberation over the presentation of the claims of each for the supreme place as the "world's religion," and some are so enthusiastic as to express opinion that the result will be that the Windy City will become the Mecca of a new faith which will be the outgrowth of the war of words.

Protestant divines are elated because the Catholics have accepted the situation, and are among the most ready to compare notes on the great occasion.

The conclusion is drawn that the object of all these con-

dicting sects is to arrive at the truth, and having gained it, understanding, that they will with alacrity accept it.

It is forgotten that religious faiths can not change. Their power depends entirely on their infallibility, which once questioned, their prestige is forever lost. The Catholic Church, for example, is based on an infallible revelation, interpreted by an inspired priesthood. It has not a belief, doctrine, or dogma which is not contrary to reason, and acceptable otherwise than by faith. It regards all other sects as heretics without any rights, or the least guide of value in the conduct of life, or in saving grace. It can not receive any innovation on the absolute assent to its sacred infallibility. Hence it is, that for the Protestant sects to throw up their hats, and rejoice over the millennium betokened by its condescension, is a pitifully foolish. For a Buddhist priest to become a Unitarian, or a Catholic a Moslem, is as impossible as for a camel to be transformed into a kangaroo, or a tiger into an antelope.

Furthermore, although it is said that the leaders in each of the great race religions are to be present, the names thus far announced, with few exceptions, are quite unknown to fame, and are drawn apparently from the ranks of the available rather than from that of the competent.

Under the peculiar manipulation of the "Psychic Committee," Spiritualism which ought, as the prophesied world religion of the future, to have prominent place in the "World Congress," is conspicuous for its absence. As a bob, tied to the tail of the "Psychic" kite, it is lost sight of, and probably will only be mentioned in the deliberations of the "Psychic Congress," as one of the last resorts after exhausting all other possible explanations.

The "World's Congress of Religions" may be written down as a farce, only second to that of the "World's Psychic Congress," in the call for which scarcely a name of a leading Spiritualist appears. Both will furnish rostrums on which self-appointed advocates, representing nothing but their own egotistic assurance, will air their windy eloquence. Those who lose sight of the wonderful material exhibit, in listening to the discussions, will waste time and opportunity.

It is, however, the intention of the LIGHT OF TRUTH to give its readers all advantages the occasion furnishes, by presenting them such a complete report of all that is said (not done, for nothing will be done); that although they may not attend, they will thus have the matter before them for their calm consideration.

## THE RIGHTS OF WOMAN.

In the "Religion of Man" the rights of woman are presented as resting on the single question: "Is she a human being?" If she is, then has she all the rights and privileges of the man who represents the other half of her race or nation? We have nowhere else seen the subject placed on such radical grounds, but must confess to its logical correctness; and as the question can not be answered otherwise than affirmatively, the conclusion is inevitable.

Were it not for ages of training under a false idea of woman's sphere, engendered and sustained by theology, she would be the equal with man in rights and opportunities.

The time old fable of Eve and the forbidden fruit has wrought the ages of suffering for woman. She brought sin and death into the world; and as her sons crushed the head of the serpent with their heels, they have made her bear the burden of the primal curse. Marriage, the union of heart in heart, has been her subjugation and enslavement, by means of man-made laws which closed all avenues against her independent existence, and left her no more legal control of her body or of her children than the negro slave-mother of the South had over hers.

The average man is better than the laws, and this fact partially conceals the monstrous enactments which yet remain on our statute books.

Is this an overstatement? As one item, read that in the great State of Ohio, which of itself is an opulent empire, a man may die leaving a will that shall dispose of his children, even of an unborn child, so that they may be taken from the wife and mother, and sent to the other side of the globe, according to its requisition. Go to the desolation of the darkest years of slavery, and you will find nothing more diabolical.

The LIGHT OF TRUTH has a Woman's Club, which has awakened great interest, and is becoming an educational force which will increase. We believe that the grandest achievements in reform, in temperance, in religion, in politics, can only come through the absolute enfranchisement of woman.

The wonderful results shown by her political power in Wyoming is less than enough for those who think at all on this subject.

The issue is before us, and will never be staid until fully granted. The wonderful cosmopolitanism of Spiritualism is shown by its unqualified advocacy, from its advent, of the equality of woman. It has swept away all the myths which have given rise to the prejudice of her inferiority. It teaches that in the great work of life, for the highest and best results, she must stand side by side with man, in perfect equality. Whatever she can do she has the right to do, and to receive the full reward for her labor.

In other words, the great questions of reform arise above the qualities of sex, and show no distinction. They can not be discussed without admitting to their parliament man and woman, not with invidious distinctions and limitations, but as human beings, each in their individualism capable of contributing to the symposium of the competent, and elevating the resulting conclusions to the perfection of this perfect sphere of thought, of which each is a segment.

More implicitly, then can not be rights distinctly man's or woman's. If woman has not her just rights, man is equally the loser. That she has been denied her rights has shadowed the civilizations of the past, and held the race in the bondage of passion, while it should have gained the heights of pure, unselfish love.

## The Supreme Court and Expert Medical Opinion.

It is announced that the Supreme Court of the United States has rendered a decision throwing open all professions to all comers, and declaring unconstitutional any restriction imposed by legislation which deprives a man from earning a living in any honest manner. This decision, of course, strikes at the medical tyrants who in nearly every State in the Union have succeeded in bulldozing the legislatures into the belief that the people demand that the doctors who kill them off shall have a monopoly of the business.

A statement made by an M. D. in the St. Louis Globe-Democrat, of the 8th inst., says that "the medical profession has been accused of selfishness because of its efforts to secure State legislation calling for examining boards for both physicians and druggists, but the thinking public generally commend their action in this respect. Public opinion has been so well educated in this matter that there is only one State in the Union in which a man who has failed in every calling he has attempted can commence business as a physician or a druggist without an examination."

Exactly: and the fruits of this "education of public opinion" are perceived in the fat graveyards, tomb-stone factories, and undertakers' ware-rooms, which form one of the most important features of our glorious civilization. It is false, however, to assert that the thinking public generally com-

mend the action of the doctors in securing special legislation. As a matter of fact, the thinking public does not approve the action, and has so declared wherever petitions have been presented demanding freedom in the choice of physicians and modes of medical and therapeutic practice. It is well to restrict the sale of drugs and the compounding of prescriptions to those who are qualified by a thorough study in their use. There is no chance for experimenting in drugs. Their character is known. Therefore those who handle them ought to understand their business, but the prescribing of drugs to apply to disease is quite another matter, the danger arising from a false diagnosis of disease, and this no medical school of practice can thoroughly correct. In this respect *materia medica* is not a science, but a theory, and hardly any two of its advocates agree. For this reason the granting of exclusive privileges to these practitioners is infamous, and certainly unconstitutional. To illustrate the utter incompetency of so-called experts, it is only necessary to refer to the hoax played on Dr. H. P. Loomis and T. M. Prudden, expert pathologists for the prosecution in the Buchanan case of wife poisoning in New York city. A human brain was handed to these learned gentlemen, and they, believing it to be a wax model, objected to it, pointing out its inferior qualities, and saying that it did not correspond to their ideas of what a human brain was like. "It's a mere caricature of a brain," remarked Dr. Prudden. Now, these men did not know a human brain when they saw it, and dogmatically criticised nature, while the life of an accused wife poisoner depended on their "expert" opinions. The brain used was that of a man who passed away four years ago, and was preserved by Dr. Arthur J. Wolff, of Hartford, who was employed by the defense in the case. The "experts" believed it to be a wax model. So much for the value of learned ignorance. It is high time that the Supreme Court of the land took some kind of stand in behalf of "educated public opinion," and protect it from the leeches of the medical fraternity who can not do business without the help of a legislature.

## THE EARTH'S AGE.

To the geologist is assigned the task of lifting the veil which covers the age of this planet. In looking at the subject of age in the processes of evolution the picture of a world 6,000 years old is absurd. Sir Archibald Geikie at a recent meeting of the British Association delivered a lecture on the age of the world. According to Sir Archibald we have to use millions instead of thousands in computing the vast periods of time in years which have passed in piling up the layers of rock which are the true pages in earth's history, organic and inorganic. By the inspection of river banks it has been learned that the sediment carried down has reduced the surface of the land in certain places at the rate of a foot in 730 years. In other places where the soil was more stubborn it has taken 6,800 years to lower the surface over one foot. These deposits form the sedimentary rock, and Sir Archibald Geikie states that on a reasonable computation they attain an average thickness of 100,000 feet. Thus the time required to build up these masses of stratified rock has varied from 73,000,000 to 680,000,000 years.

A study of fossils teaches the steady uniformity of these creative processes, but so vast has been the interval of the recent or human period, which has been shaded from the Post-Tertiary or Quaternary Period, that man, since he began to observe, has seen no change in the forms of animal and vegetable life. A few species have disappeared, but no new species has been evolved. Yet the rocks contain the footprints of many extinct forms. The flora and fauna of the most ancient country as depicted on monuments are the same as the flora and fauna of to-day, but shells have been found in the region of the Rocky Mountains that are identical with those found in the Chesapeake Bay, showing the existence of an ocean whose bed was the Rocky Mountains prior to the Ice Age. And we have no clear perception of the age subsequent to the Ice Age, when ice half a mile thick swept down from the north, driving man and mammoth to the regions of the tropics, nor can we determine the life of the epoch after the ice retreated or melted and tropical jungle grew up in the morasses left by it, swamps steaming with torrid heat and filled with strange life forms and great mountain ranges poured a flood of lava down their sides.

This is a page of history yet to be written. When psychometry becomes a recognized science and its utility taken into consideration the true historian will find his material and his synthesis.

## PROF. WALLACE ON LAND OWNERSHIP.

Prof. A. R. Wallace's article in the *Arena*, on "The Social Quagmire and the Way Out," is a valuable contribution to the current discussion on land ownership, and by reason of the distinguished naturalist's position with regard to spiritual phenomena is of peculiar interest to Spiritualists.

Prof. Wallace takes the ground occupied by Henry George, that no title, save that of use, should inhere in the possessor of land. He believes that land monopoly, or private property in land, is at the core of all discrepancies in wealth equalizations. As a remedy the professor would abolish heirship in land inheritance, or at least prohibiting heirs other than direct ones from such inheritance. Land would then revert to the State or government, and be parcelled out by lease or rent to those who would use it, the ground rent proportioned to the user's value as an actual tiller or occupier.

Certain it is that if use were to be made the basis of tenure, fictitious prices could not be placed on land unoccupied and held for speculation. Nobody would want to hold land under these conditions, because it would not pay. The principle involves the abolition of all taxes on improvements, levying the tax on the bare land.

Prof. Wallace can plainly see that such a course presages the obliteration of the millionaire and the betterment of the pauper. Doubtless there are many rich men in the country who would hail some measure looking toward a more just equalization of wealth, because it is a short-sighted economist who fails to see a paramount danger to the principle of representative government in the forced division of the economic resources, resulting in the millionaires on one hand and the paupers on the other. While there were 100,000 homeless people in New York City last year, one dozen individuals in the same city laid claim to \$825,000,000. Private ownership in a natural heritage designed for all lies at the root of this evil. We hope to see more and stronger articles from the trenchant pen of Prof. Wallace on this core at the heart of the modern Dead-Sea Apple.

WE AGAIN call attention to our tracts, numbers one and two. They are in every sense educational, and no better mode of introducing Spiritualism to the new beginners could be used. They fill a want long felt, and the LIGHT OF TRUTH is the only Spiritualist paper that has taken up this kind of publication, we feel that as the project becomes more generally known a corresponding interest will be aroused. Thousands of them have already been sold, but there are many societies that have not as yet called for them. To such we say buy and distribute these tracts. Others will be published in the same form if we are sustained. Write to us for prices. One-half of the back page of cover may be used for your advertisement, if desired, without charge if ordered in 500 lots. Let us hear from you.

## TO MEDIUMS.

We are frequently requested by societies and individuals to name platform mediums and speakers, together with their phases and addresses, in order that communication may be entered into looking toward engagements. Of course when we know a medium we respond, but the demand sometimes exceeds our means of imparting the desired information. It would be advisable therefore for mediums throughout the country who are liable to be out of employment to write out their phases of mediumship and enclose the same together with the statement of some prominent person in their community as to the medium's qualifications and abilities, and forward to this office for future reference. In this way we can be of service to societies and mediums alike.

## Another Wince from the Galled Jade.

The *Christian Union* is getting inoculated with the heresy virus. To denounce as heretical the dogma that probation ceases with the death of the body has always been regarded by Arminian and Calvinistic theology as the vilest attack that could be leveled against the Christian scheme of salvation. And yet the staid *Christian Union* declares this dogma to be heresy, in that it antagonizes the apostles' creed. That creed contains the clause that Christ "descended into hades," i. e. the abode of spirits who had departed from this life unsaved, for the purpose of preaching the gospel to them. The dogma is, moreover, declared a dangerous heresy because it "limits the love of God," makes the mystery of life and death more mysterious; attributes to the Eternal Father a pity for mankind less than that with which he has endowed his children; substitutes fear for hope as the motive of Christian activity; broods despair in human hearts; and lays on loving souls a burden heavier than they can bear.

Verily, the old orthodox bum-bust of salvation is getting into the shoals and reefs. Heresy is a convenient epithet and it does not hurt so bad as burning at the stake. It is to be hoped that the changes rung between the pilots and the navigators will result in unloading the craft of a part, at least, of its burdensome and worthless load.

A BILL has passed the Ohio Senate "prohibiting the publication in newspapers of advertisements of medicine or devices for the cure of venereal diseases." Either the Senate must be charged with the desire to have the people remain uncurd of these diseases, or excessive prudery governed by fear or stupidity. If the Senate wanted to make a display of real virtue, why did it not strike at the root of the disease—the cause, not the effect. If it can not, why does it want to punish poor sufferers by hiding from them the avenues of relief? Such advertisements are but natural effects of causes that are left untouched by legislators, because they have not yet risen above what has been apologetically termed a "necessary evil." This is like punishing a man for allowing himself to be robbed and permitting the thief to go free. Or is the bill intended as a class-legislation in favor of doctors?

THE dispatches announce that clairvoyants will be allowed to operate in Columbus, Ohio, the only city affected by the recent legislation against fakirs, without a license; the Senate amendment to Mr. Bruck's bill on this point having been concurred in by the House. Thus the last bogey in the path of mediums is removed, and nothing obnoxious remains in the law.

Mr. Bruck, the author and advocate of the bill, took occasion to score the fakirs and mountebanks who deal in the art of humbugging the people, and explained very emphatically that Spiritualists and Spiritualism were not in any manner sought to be affected, but rather the protection of the honest mediums. Spiritualism has not been on trial and will not be placed on trial in Ohio. There has been no phase of the recent legislation that required the services of a Munchausen.

TO LEGISLATE against any one class of healers or medical practitioners in favor of another, is equal to deciding what grammar shall be adopted by which to learn the proper use of language. But medical science, like religion, is still too imperfect to stand on its own merit, and thus clamors for legislative aid to uphold it. To free religion, let us add free doctoring. We believe with its advent the death-rate in civilized communities would decrease. A few might be recorded as dying from neglect or false treatment, but a hundred for one would be saved from death on account of "professional" treatment.

THE unsavory Dis DeBar has again been sequestered to the haunts most congenial to her, i. e., a penitentiary. This time the proud priestess of the purblind has taken up her residence for the coming two years in the Illinois State Prison, her offense being the usual one of swindling. Now, if a few more of the moral lepers who infest the societies of credulous Spiritualists, so-called, were given their just deserts the air would be purified and no serious loss accrue to the personnel of modern mediumship.

IT MIGHT be a judicious thing for the Ohio Legislature, while it is devoting so much time to the license business, to pass a law prohibiting newspapers from publishing advertisements of the malodorous sharks who hoodwink the gullible by means of "fortune-telling," "palmistry," "clairvoyance," etc., on the same ground that forbids the publication of obscene literature and advertisements. There is no difference in moral turpitude and decency between many newspapers and the fakirs they advertise.

THE Kaiser has ordered that at a certain Church inauguration in Germany the sermon be cut down to six minutes, which heretofore took fifty minutes on similar occasions. The preachers are very much disturbed about this, as it means the inauguration of a shorter time for pulpit sermonizing generally. The Kaiser prefers fact to fiction—phenomena to philosophy. The inauguration of something of the same kind in this country would be very welcome to many people.

IN ANOTHER column will be found an interesting letter from our esteemed friend and contributor, Dr. G. B. Crane, of St. Helena, Cal. Dr. Crane has lost none of his old time spiciness, and his words carry conviction. Naught that militates against the cause of Spiritualism finds much welcome with this veteran. In other words, he is not a Spiritualist for revenue only.

PROF. J. R. BUCHANAN, M. D., thinks that medical students should be permitted to study with private preceptors. Why not? Are not some of our best scholars in other sciences the fruits of private tuition, where an expert can give his whole attention to one or a few apt pupils? Further comments on the above by the erudite professor will appear in a future issue.

A WOULD-be progressive city paper, among its leading editorials, calls hypnotism a humbug fad. Except those in their dotage and those who have just crawled out of their Easter eggs, all have learned by this time that hypnotism is not a humbug fad, but a demonstrable fact, and as such a subject of scientific investigation as the cholera microbe is. Galileo has still to combat against bigoted ignorance.







# THE WOMEN'S CLUB.

Conducted by EMMA KNOX TUTTLE.

## SHE WHO IS TO COME.

A woman—in so far as she beholds  
Her own beloved's face;  
A mother—with a great heart that enfolds  
The children of the race;  
A body, free and strong, with that high beauty  
That comes of perfect use, is built the good,  
And mind where reason rules over duty,  
And justice reigns with love;  
A self-poised, royal soul, brave, wise, and tender,  
No longer blind and dumb;  
A human being of yet unknown splendor,  
Is she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something great to say; whatever is of daily interest and moment to you, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma Knox Tuttle, Berlin Heights, Ohio.

Written for the LIGHT OF TRUTH.

## Right Conquers Might.

CORA M. W. GREENLEAF.

Are you looking for advancement from the darkness of the past,  
Are you longing for improvement which is solid and will last?  
Are you tired of the humbugs and the shams of modern life,  
And high pressure civilization, built on luxury and strife?

You can't work within the Churches to bring in the poor and mean.  
For they wandered from the teachings of the humble Nazarene;  
They are filled with pride and fashion, and ambition's earthly dross,  
Which so covers up the golden grain, they do not feel their loss.

And politics are bought and sold like stock on the exchange;  
There is no room for honest men, they feel alone and strange.  
The country's press, once strong and free, is now securely bound,  
And gagged by Mammon's clanking gold, they hear no other sound.

If you wish to change conditions and on darkness lend a light  
And renovate society, even to suffer for the right,  
Go join some crank reformers of one sort or another,  
Who recognize in the meanest, a fellow man and brother.

Those who walk the earth as Jesus did, midst ridicule and scorn,  
For amidst travails and walls of nations new erras have been born.  
Not one of earth's reformers trod the paths of flowery ease,  
All such were looked upon in fear, with minds warped and diseased.  
They suffered persecutions, imprisonment, and scorn,  
But labored on undaunted till a better time should dawn,  
Then faint yet not falter in our present social night,  
For now as ever in the past, in time, right conquers might.  
Norway, Maine.

## THE SUFFRAGE QUESTION.

The ninth annual meeting of the Ohio Women's Suffrage Association will be held in the opera-house, Delaware, Ohio, Tuesday, Wednesday, and Thursday, May 9th, 10th, and 11th, 1893.

All persons interested in women's suffrage are cordially invited to attend and will be heartily welcomed. The day sessions are to be free, but an admission of ten cents will be charged for the evening addresses, which will be given by Susan B. Anthony, Ruth G. Navens, Rev. Anna H. Shaw, and others. It is hoped as Delaware is easy of access that the southern counties of the State will be largely represented, as there is a lively interest existing there. Organized bodies of women may send fraternal delegates, who will be accorded all privileges except voting. Any town where no suffrage exists is invited to send one delegate. Those wishing entertainment are invited to address Mrs. M. A. Mitchell, 114 West Winter Street, Delaware, Ohio. Reduction in railroad fare has been secured from all parts of the State to Delaware. The purchasers of tickets pay regular fare one way, securing a certificate of purchase from their agent, which bring to Delaware, and a reduction on return fare will be given. Ladies, turn out, and speak for yourselves!

A Columbus banker is in the van in according justice to women. Mr. John G. Deshler, Vice-President of the Deshler National Bank, has placed two ladies on the working force of his institution, according them important position and giving them the same pay that he would give men in the same positions. They are giving good satisfaction, and the innovation promises to be an advantage.

The Ohio House refused school suffrage to women by a vote of 47 to 39. And yet her State motto is "Equality before the Law." Ye mothers, who rocked the cradles of these men voters, do you not feel honored? It is indeed strange that women are competent to care for their children at home, but are denied any part in regulating the schools where they spend most of the balance of their time. California has extended school suffrage to women, being the twenty-first State to do so. What will be Ohio's rank?

Written for the LIGHT OF TRUTH.

## "THE DEAR TOGETHERNESS."

Spiritual truth reaches humanity so burdened with the superstitions and ignorance of the past, that it is with difficulty that the grain is separated from the chaff. No wonder misunderstandings are constantly occurring. But out of all chaotic conditions will yet arise the white lily of truth pure and undefiled.

No soul ever repressed itself in matter without being more or less enwrapped by the swaddling clothes of past ages which have been cast off, even as some reptiles yearly cast off their outer coat to assume new and better. The Satan of the old fable of Eden was simply a symbol, representing what is a fact, apparent to every thinking mind, that every new thought unfolded in the mind of man is considered an innovation and an enemy of humanity, and the race has to become quite familiar with it before it meets with any favor.

The serpent is emblematical of new thought, which has ever made its appearance in the world in some humble position and worked its way through crevices too small to be at first noticeable. But it has ever been proven the faithful friend of progress, claiming a closer relationship to the All-truth than anything that has preceded it.

Another symbol in that legend was Eve and her desire for knowledge and straightforward method of obtaining it, plucking and eating of the forbidden fruit. Women's intuition has always recognized an approaching truth, and the doors of her inner being have spontaneously opened for its reception. She has then been ready to share with her slower, more logical brother, who has always been considered guardian of the wisdom accumulated, and very jealous of anything that might in any way disturb the present order of things. Man and woman, two equal parts, distinct from each other and yet insoluble, must study together the deep mysteries of the spirit in order to unfold the great harmonious whole of eternal truth.

Given automatically through the mediumship of  
MYRA F. PAINE.

School Commissioner Charles B. Hubbell has expressed himself on the question of having women on the School Board with startling originality. He says that he is opposed to having women on the School Board, because the commissioners have generally only business matters to attend to, and there is nothing in the sex of woman which makes her especially adapted to such work.

He has built up an argument against employing women commissioners based entirely on the admirable work that women commissioners have done. He says they committed the unpardonable sin of making it seem desirable to have them with us, therefore let us do without them.

Written for the LIGHT OF TRUTH.

## WHAT SHALL THE FASHION BE?

NETTIE OVERTON.

And still the heralds of Dame Fashion are crying the approach of the hoop. Well, if it drives out the trail let it come! But why either? If we admit their grace and beauty, which is only a matter of taste after all, why sacrifice so much to merely please the eye? The good taste born of an understanding judgment can find both grace and beauty in the unhampered demonstrations of a healthy human anatomy, as well as the nameless charm that always comes from a spirit of independence of useless conventional restrictions, either in pants or petticoats. Study the never-changing anatomical plates of the human organism, as well as the ever-varying fashion plates of human plagiarism; learn the physiological influence of hygienic and physiological laws; weed out the lean and tone down the fat by an understanding application of DeLarbian principles through the divine agency of useful labor; reconstruct the halt and the lame, the disfigured and deformed through the laws of electric force applied to the circulation that both builds and wastes; then, with a right application of pure air, water, and proper diet invest this symmetrical entirety with a skin of velvety softness and silken smoothness, possessing the brilliancy of the morning and the perfume of exquisite cleanliness illumine all with immortal intelligence and divine love, and there will be little need of powders and perfumes, paints and pomades, furbelows and flowers, trails, or hoops to hide the defects of an imperfect physique, that always jars on the artistic sense of the very crudest development of humanity.

But the millennium is not just now, and we may suffer another affliction of hoops if it be possible that Worth and Redfern can enslave the sensible, practical women of our day, or the butterfly world that has so reveled in the delightful freedom of tennis, rowing, riding, etc., in the jaunty costumes so suitable and becoming! Will the vast army of self-supporting girls and women submit to the bondage of crinoline with all its attendant demands because some fashion edict is promulgating it? Nay, nay, the old days of crinoline are not to be tolerated among a nation of women who have felt the freedom of lesser and lighter habiliments and recognize their value in the practical avenues where necessity calls the sisters of mankind.

## WOMEN'S CLUB CORRESPONDENCE.

In a late issue of the LIGHT OF TRUTH Mrs. Amarila Martin recounts her experience in her efforts in behalf of women's suffrage. Not all have been of an encouraging nature, but I see that she has a determined spirit not easily disheartened, and intends still to work for women's emancipation. As far as women's suffrage is concerned, I must say the cause is not making the headway that it ought. Not long since here in progressive (?) Boston it received its yearly set back, as after several days' hearing, the bill to give woman municipal suffrage failed to pass, the vote being 97 to 88. The same old farce is enacted every year at the State House, and probably will be indefinitely. I am afraid Sister Martin has set herself a hopeless task in trying to emancipate woman on these lines. I believe woman should have the ballot, because in justice she should be man's political equal, and man would show wisdom in according her her right in this direction, but since he is so loath to do so, and so little headway is made, why not try some other plan to bring about woman's emancipation. No doubt suffrage would be of great benefit to woman, but I fail to see in it her perfect emancipation; this can only come through Nationalism, therefore I am its advocate, and my best efforts are given to its advancement, knowing that in it alone is perfect freedom for woman. I really can't see how having the ballot is going to entirely emancipate woman. The men would still own our clothes (according to Sister Paine) should we have the right to vote to-morrow, unless we had force to call an extra session and pass a law to the contrary. So while I am in full sympathy with women's suffrage, I am more interested in Nationalism for the reason that it not only makes women equal politically, but also makes her forever financially independent of man. Another thing, it is not well to be bound by one idea and think there is only one way to do a thing, for if we are our usefulness is impaired. I am not so absorbed in Nationalism that I could not see a better plan if one were proposed, so if any of the sisters have a better one I hope they will let us know what it is. JANE D. CHURCHILL.

"The Whip of Fashion," by Sister Bertha J. French, in the LIGHT OF TRUTH of April 1st, cracks clear, and sounds as if the whip-crack was made of pure stuff. It is to be devoutly hoped that we may have sufficient strength of character to withstand the sarcasm that may be flung at us for not wearing the abomination called the crinoline. Our present style of dress is both pretty and comfortable. Why discard it for such an abominable style as that which the wearing of the hoops will force us into? Narrow skirts will have to be set aside to make room for the more extensive skirts to cover up the hoops. Now, if women wish to add to their burdens by over-taxing their brains and muscles to advance such a hideous style, we hope we may have the courage of our convictions in declining to make ourselves uncomfortable and all out of proportion by wearing the unsightly thing, until after the World's Fair at least. And with the sister I desire that scantiness of time will necessitate the adoption of a more simple style of dress. And I hope the two C's are but a scare. Let us hear from others on this all-important matter of style. MRS. MAGGIE STEWART.

## "WHAT SHALL WE DO WITH THE MEN?"

Allow a reader of your interesting paper to make a few suggestions. Let them do as they have always done, take care of themselves. They have ever usurped every honorable business adapted to women. Every occupation has ever been open to men; the railroads, the navigation of the world, the millions of acres of untitled soil, only awaiting his hands to build up beautiful homes and fill his coffers with wealth. It never was necessary he should crowd into all manner of women's work, become dressmaker, tell her what she must and must not wear. He cramps his brawny form behind the counter and does up little bundles of lace and ribbons; he sells—to the blushing girl—ladies' corsets and underwear, or he watches with a sinister grin the agony of the expectant mother as she tremblingly asks for a few yards each of goods she has so long dreaded to do of the male clerk. Now let me ask, is not their place rightly a woman's? Men have ever placed the African negro ahead of their own mothers and sisters and daughters. Is it any wonder the nation is trembling on the brink of destruction? A lady speaks of tramps; well, what has our wonderful man-made government been about, letting everything slip into the hands of monopoly? If woman, with her often superior intellect, had had a voice in the government this would never have occurred. Men can not raise babies nor become mothers. Granted. Now, Mrs. B., do you really think it necessary to be raising babies? Would it not be better to raise less babies, taking good care to have them of a better quality? M. T. ENTER.

Laura DeForce Gordon has made an application for the Consulship of Honolulu.

## MEDIUMS AND LECTURERS.

Sara C. Scoville may be addressed for lecture and tests at 12-14 McClellan Street, Kansas City, Mo. J. W. Dennis, of 120 Thirteenth Street, Buffalo, N. Y., will attend calls to lecture or attend funerals.

Will C. Hodge would be pleased to make lecture engagements. Address 315 West Van Buren Street, Chicago, Ill.

Abbie F. Watkins desires engagements to lecture, especially on Roman Catholicism. Her address is Greentown, O.

F. Gordon White, trance, test, and platform medium, may be addressed for engagements. Permanent location, 20 Bishop's Court, Flat C, Chicago.

Mrs. Hattie C. Mason, speaker and test medium, may be engaged for the Fall of 1893, and season of 1894. Address 30 West Concord St., Boston, Mass.

Mrs. M. A. Gebauer will accept engagements as trance speaker and business test medium from May 15th on for the remaining months of this year. Address 352 Hopkins Street, this city.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

D. M. King will be able to fill a few Sunday engagements through May and June; also two or three Sundays for camp work in July and August. Will attend calls for funerals at all times. Address Mantua Station, O.

Willard J. Hull speaks for the Society of Union Spiritualists during April. Address mail 200 Race Street, care Light of Truth Co., Cincinnati, O. Will answer calls for week evening lectures and also for the Sundays of May.

Mrs. Sophronia E. Warner-Bishop, who has been in the lecture field thirty-nine years, desires to receive calls to lecture for the remaining time of 1893, and for the entire lecture season of 1894. Address box 774, Traverse City, Mich.

Mrs. A. H. Luther may be addressed during the month of May at Washington, D. C., June, Western New York, July and August, camp meetings, September and October are open dates. November and December of 1893 are engaged.

Mrs. Elizabeth Stranger will give lectures and platform tests during the month of April, in Onaway, Presque Isle County, Mich., and desires to make dates in other towns in that portion of the State. Address 171 Pine Street, Muskegon, Mich.

G. H. Brooks speaks in St. Louis in April. He resumes his place as Chairman of Haslett Park Camp Mich. the coming Summer. His permanent address is 144 North Liberty Street, Elgin, Ill., but while in Topeka it is 827 Topeka Avenue. He will attend funerals or weddings.

Mrs. Nellie S. Baade can be addressed for engagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baade, 411 Thirteenth Street, Detroit, Mich.

Mrs. Adeline M. Glading will lecture during the month of April in Indianapolis, Ind. Will answer calls for week-day evening lectures during the month in near-by towns or cities. May be addressed 100 N. Mississippi Street, Indianapolis, Ind. During May she will lecture in Anderson, Ind., every Sunday.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April as platform test medium. Address 264 East Main Street, Piqua, Ohio.

Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 108 Locke St., North. Public services every Sunday evening at Macabee's Hall at 7 o'clock.

Oscar A. Edgerly is filling an engagement during the present month with the Religio-Philosophical Society of Baltimore, Md. As he is at present making up his list of engagements for the lecture season of '93-'94, he will be pleased to hear from secretaries desiring to employ a trance speaker and test medium. Address for April 1031 Caroline Street, Baltimore, Md.

W. H. Bach of St. Paul, Minn., may be addressed at 303 Commercial Street, Springfield, Mo., during April, where he has a lecture engagement. Mr. Bach gives psychometric readings and clairvoyant descriptions after each lecture, and during his leisure time gives sittings for medium development, and may be engaged for mesmerism entertainments as well. Mr. Bach is a gentleman of culture and refinement.

Edgar W. Emerson, having been resting and recuperating in the South for some weeks, laid over in this city to visit friends, on his return East. He spoke for the Society of Union Spiritualists March 26, and also took a leading part in the anniversary exercises of the same society, April 2nd, 3rd, and 4th. He will be in Hartford, Conn., Sundays the 16th and 23rd, and Haverhill, Mass., 30th inst.

Mr. Geo. W. Dale, a new inspirational speaker and writer, who is highly endorsed by those who know him, is now prepared to correspond with societies who desire high class lectures on all phases of spiritual philosophy, particularly those phases that connect the spiritual with the mortal life. His present engagements extend to June 1st, after which time he is free to serve such societies as may desire advanced instruction through elevated inspirational contacts. Address 700 Scott Street, Little Rock Ark.

STATE OF OHIO, CITY OF TOLEDO, ss,  
LUCAS COUNTY,  
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY,  
Sworn to and subscribed before me in my presence, this 6th day of December, A. D. 1886.  
A. W. GLASON,  
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.  
F. J. CHENEY & Co., Toledo, O.  
Sold by Druggists, 75c.

## Prevent Diphtheria.

No disease so terrible, because none so fatal. Use Dr. Hoxie's Certain Croup Cure at the first appearance of any soreness or inflammation of the throat. It will soothe the irritated membranes, relieve the chills and fever, and prevent the development of diphtheria. No opium in any form. Causes no nausea. 50 cents. A. F. Hoxie, Buffalo, N. Y., Manufacturer.

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Hence its great popularity.

## NOTICE

To All Spiritualists!

Please do not send any more letters or sealed questions, as I cannot answer them.

MISS F. G. BALL.

Mantua Station, Portage Co., O.

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## Materializing Medium,

264 E. Third St., Cincinnati

Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at 2 o'clock. Every evening Monday and Saturday excepted. At 8 o'clock. Take Fifth street cars running east to Third and Lock.

No one admitted without recommendation or introduction from some well known Spiritualist.

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For Half-Form Materialization, Trumpet and Physical Manifestations.

Sessions for Trumpet and Independent Voices Tuesday and Thursday at 2 p. m., and Tuesday and Friday at 8 p. m.  
Materialization Sessions private and by special engagement only.  
Private Trumpet sittings daily.

## MRS. A. E. KIBBY,

TRANCE MEDIUM,

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Will give sittings for information and tests every day, Tuesdays and Saturdays excepted.

## Mrs. J. H. Stowell,

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Sittings daily for information and tests from 8 a. m. to 4 p. m.

## Mrs. Josephine Ropp,

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CINCINNATI,

Will hold circles on Mondays and Wednesdays at two and eight o'clock p. m., and Saturday evenings at eight o'clock at 535 Central Ave.

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At home every day, Tuesday and Wednesday afternoons excepted, from 9 a. m. till 5 p. m.

## FOR YOU

A FREE Clairvoyant diagnosis of your disease. By sending me cents in postage, I will give you of your hair, name, age, and sex.

DR. M. E. HILL,

Mechanicsville, Iowa.

## ARE YOU A MEDIUM?

I am aware of the fact that there are many people possessed of the power to develop independent state-writing. Many have failed to develop for the reason they did not understand the requirements and conditions of their guides. It has been thirteen years since I developed this remarkable phase, and since that time many of the best mediums in the United States have developed through the directions of my hand. I make this offer to those who are mediumistic: Send me your full name and age, in your own hand-writing, and enclose one dollar and two stamps, and I will give you a complete life-reading. I will tell you also the exact time to sit for development, and send you a pair of my double magnetized slates; you can also ask five questions if you desire. This offer is only good for one month. Clairvoyant readings and state-writing given at my residence

DR. E. H. OREM,

524 W. Madison St., CHICAGO, ILL.

## Reliable Offer.

Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease from the aid of spirit power. DR. S. S. WILLIAMS, Lake Geneva, Wis.

## PSYCHE.

Do You Wish to Develop Mediumship? Psyche, the Developing Cabinet, is made under the instructions of my developing influences, and will materially aid the unfoldment of your mediumistic powers. Send stamp for descriptive circular. Price \$1. Postage 20 cents.

W. H. BACH, Mfr.,

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## Better than Gold.

Have you the Catarrh, Weak Eyes, Impure Blood or Indigestion, my treatment will cure you. Magnetized Catarrh Remedies \$1. Magnetized Compound for the Eyes, 50 cents. Prescription for the Blood, 50 cents. There is better blood and liver remedy. When all are ordered at the same time will send postpaid for \$1.00. B. F. POOLE, Clinton, Iowa.

## You Can Have Good Eye-Sight.

Melted Pebble Spectacles restore lost vision. Write for illustrated catalogue and how to be fitted by my new clairvoyant method. Spectacles sent by mail.

B. F. POOLE, Clinton, Iowa.

Dear Bro. Poole—The glasses came O. K., and Mrs. Howe is much pleased with hers, and her eyes seem to be improving since she commenced using them. Mine, too, are all I could wish—the best of any I have ever used, and I have had several pairs before them, that did me very good service. They give an easy, restful feeling to the eye, and are so clear that one almost forgets that they are not a part of the natural eye. My eyes grow younger by their use.

Fredonia, N. Y.

LYMAN C. HOWE.

## America, Columbus,

—AND—

## Roman Catholicism,

A lecture delivered by J. CLYDE WRIGHT, in the trance state, in which he gives an account of the civilization of America thousands of years before the time of Columbus, and claims that the people of Egypt originally came from Central America; that America is the parent and not the child of European and Asiatic improvement and civilization. It is a free account of the submergence of the Continent of Atlantis beneath the ocean, about 11,000 years ago, besides many other points of historical interest.

Price 10 cents.  
For sale by J. Clegg Wright, P. O. Box 413, Cincinnati, O., and at this office.

## A LIBERAL OFFER.

Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address,

J. O. BATDORF, M. D.

President of the Magnetic Institute,

GRAND RAPIDS, MICHIGAN.



## Dr. E. H. OREM

Independent State-Writing Medium

and Magnetic Physician.

is located permanently at 521 West Madison St., where I will receive and treat the sick and afflicted. To those suffering with the many diseases considered incurable by others, do not despair, but call and see me. If I cannot cure you or greatly benefit you, I will tell you so at once. To those living out of the city and not able to call on me personally, send me your full name and age in your own handwriting, and enclose one dollar and two stamps, and I will send you a complete diagnosis of your case and advise you how to cure yourself at home. To those seeking the beautiful truths of spirit power through independent state-writing, I will say I will guarantee perfect satisfaction or no charge will be made. My charges are as reasonable as any first-class medium. Permanent residence and address, DR. E. H. OREM, 524 W. Madison St., Chicago, Ill.

## SOUL-READING,

Psychometric Delineation.

Mrs. A. B. Severance, the world-renowned psychometer, has always been noted for her wonderful powers in diagnosing and prescribing for diseases, also in giving character readings as well as past and future events, adaptation of these tendencies marriage, adaptation to business and business advice. But of late she has had a renewed development, which enables her to give greater tests in those directions than ever before. Send hair or handwriting. Full delineation \$2.00 and 4 2-cent stamps. Brief delineation \$1.00 and 4 2-cent stamps. Address MRS. A. B. SEVERANCE, 1300 Main Street, White Water, Wis.

## Spiritual Advance,

A quarterly spiritual journal, devoted to camp news and matters pertaining to the science, philosophy and religion of Spiritualism. SENT IN CONNECTION WITH THE LIGHT OF TRUTH

For \$1.00 a year to those who subscribe now and take it for the year. No quarterly subscription accepted on this offer. Address C. C. Stowell, Room 7, 206 Race St., Cincinnati, O.

## The Sacred Vedas,

As Written by Manon.







## NEWS FROM CORRESPONDENTS, Continued.

## LOCALS AND PERSONALS.

—Mrs. A. H. Luther may be addressed at 111 Wylie Avenue, Pittsburg, Pa., during this month.

—Mrs. M. A. Gabeau lectures every Sunday and Thursday evening at 111 Hopkins Street, this city.

—Charles Barnes is expected to be in the city on Sunday. Engagements for trumpet lessons can be made with him at G. A. Hall.

—Dr. Robert also has a 15 cent edition of "Health and Power," much handsomer and more durable. See book review in last week's supplement.

—In addition to the two mentioned in last issue, Mrs. L. A. S. Sower has also published a third work, entitled "The Lyric of Life." It is the best of her writings, and those desiring a copy can address her at 130 1/2 S. Street, Moline, Ill.

—P. A. Seaman, of 110 North Paulina Street, Chicago, has opened a boarding house for patriotic editors and their sympathizers, during the World's Fair. A comfortable home for \$1.50 per day. Secure rooms in advance by writing to above address.

—Mrs. Elizabeth Stranger, of Muskegon, Mich., is filling the hall every night at Onaway Free Press, Lake County, Michigan, and the people are much interested. She will respond to calls from other places. Address, 171 Pine Street, Muskegon, Michigan.

—Hudson Tuttle lectured before the Spiritualist Society at Cleveland, O., April 10th, on "Psychic Research, the new science of Spirit." He will lecture on the same subject Sunday, the 21st inst., and Mrs. Emma Hood Tuttle will assist, before the Cleveland society.

—On the 16th of this month (next Wednesday evening) Mrs. Plymouth Weeks gives a test séance at G. A. Hall, assisted by a number of our best city mediums. This promises to be an interesting affair, as the entire exercises will be on the phenomenal line, and every attendant may look forward with fair hopes of hearing a word from some spirit friend.

—The News of Fort Wayne, Ind., devotes two long columns to an elucidation of Spiritualism—the result of an interview with Dr. H. V. Swearingen. The report is favorable as placed before its readers, and speaks well for the liberality of that paper. Spiritualists should give their preference to secular papers—as the Catholics do—which favor their cause.

—The Washington (D. C.) Evening News is publishing a series of articles on Spiritualism, illustrated with such things as can be conceived of, or facsimiles of spirit messages between states, photographs, etc., a large portion of which is furnished by Dr. Theodore Hansmann, a well-known physician and Spiritualist of the Capital City. Before we know it Spiritualism will be generally welcomed and accepted, having become so "over night."

—Harrison J. Barrett is now lecturing acceptably in New Orleans. He starts North the first week in May on his way to Lily Dale, N. Y. (Cassadaga Camp). Societies desiring his services for that month can reach him at 115 Calhoun Street, New Orleans, La. Mr. Barrett, we are glad to know, has met with success thus far in his new field, and people desirous of learning the religious and ethical departments of Spiritualism will do well to secure him.

—From the New York Truthseeker Co., No. 25 Lafayette Place, we received two books that may find congeniality with many of our readers. One is entitled "Crimes of Preachers in the United States and Canada," price 25 cents, the other is "Liberty in Literature—Testimonial to Walt Whitman by R. G. Ingersoll," price 25 cents. They may be ordered directly or through this office by enclosing a two cent stamp for postage with the price of the book or books.

—On account of the continued ill health of Mrs. Ricker, which made it impossible for her to do her work properly, she has determined to go to Iowa for the summer, and has closed the Ethical Spiritualists' Hall until next September, when it will be again reopened for the Fall and Winter. She thanks her many friends kindly for the aid of their presence and sympathy, and assures them that when September comes she will again be ready for work under more favorable conditions.

—Dr. J. M. Peebles, so well known among our people, has opened a sanitarium at San Antonio, Texas. He says in his circular, that after having circumnavigated the globe twice and visited many health resorts, he found this to be as good a one as could be found anywhere—everything favoring it as a "paradise for health." Although Dr. Peebles calls himself a specialist, he treats no less than thirty kinds of chronic diseases. But we suppose there are grades of specialists, and our doctor is of a high grade. Address for circulars: Dr. J. M. Peebles, San Antonio, Texas.

—The St. Louis Post-Dispatch of April 10th prints an account of a public seance in that city, wherein the spirit of Helen Potts, whose husband is awaiting execution in Sing Sing, N. Y., appeared through Jules Wallace and stated that her husband is innocent, that she took the morphine herself, adding that it was true they did not live happily together, but that Harris is not guilty. The message was sent to the authorities at Sing Sing, who, according to the telegraphic dispatches from New York, regard it merely as one of numerous letters from "cranks" interested in Harris' case. This is to be expected. No voice from the spirit world has ever yet penetrated the armadillo crust that covers the carcass of judicial assiduity. Harris will probably be electrocuted. Happily the horrible cruelty will not "kill" him, and he may yet meet the judges under different circumstances.

—Mrs. A. L. Pennell, of Boston, was the star of the seance given at G. A. Hall on the evening of the 12th inst. The seance was given for her benefit, and thus the centre of gravity rested with her. But she was not the only medium present. Among those who tendered their services were Mr. Archer and Mrs. Dee, mediumistically, and Mrs. Cohen magnetically. The music was furnished by Mrs. Patton, Mrs. Cryder, and Miss Tellow—the latter two singing a couple of duets very sweetly, and will be kindly remembered for their generosity towards a cause of which they were not yet members. Mrs. Pennell gave a number of readings and tests that were very touching. Mr. Archer and Mrs. Dee both gave each about forty little tests of a practical nature. Mrs. Pennell also interspersed the exercises with short addresses, while Mr. Connelly acted as chairman of the assembly. On the whole it was a pleasant little soiree.

—The Ladies' Aid Society met last Wednesday in G. A. Hall, at 2:30 p. m. The large number present rendered it necessary to repair to the main hall. After the business had been disposed of in the ante room, Mrs. Plymouth Weeks opened the seance in her ever ready, off-hand, easy style, which always wins the attention and admiration of her audiences wherever she appears. All of the many tests given by her were recognized. Two of these were full of pathos and so beautifully rendered as to bring tears to the eyes of all who heard them. Mrs. Bartholomew followed, giving several beautiful tests, which were also recognized, to the satisfaction of the bright, little spirit, "Miami," who is ever welcome to our gatherings. Mrs. Stuber, Miss Cora Rambo, and others, entertained us with answering questions, describing spirits, etc. After this the meeting was closed, Mrs. Weeks requesting all the ladies to be present on next Wednesday afternoon, to be entertained by some of our best mediums. The attendance was large, there being over fifty ladies present, and the best of harmony prevailing. Sweet is woman's mission. May angels bless and repay her for all her good work. And your correspondent will say to all who would enjoy this blessing in the highest degree, "Come and join the Ladies' Aid Society. All are welcome."—M. D. C.

—A very large audience was present at the Union Society services last Sunday. Not only were all the seats occupied, but a number of sitters had to be brought in to accommodate late comers. The speaker for the month, Mr. Willard J. Hull, chose as his subject for discourse "Evolution vs. Reincarnation." As a prelude to the theme he recited a poem entitled "A Twisted Tail," a neat satire on the "Know-it-alls." The connection was made evident, however, when the speaker referred to those reincarnationists who imagine they have risen above the beautiful and sublime philosophy and science of Spiritualism, because of their belief or acceptance of the doctrine. Mr. Hull's aim was to disprove the reincarnation theory through the rationale of evolution from the materialistic standpoint, and neatly weaving into it that of the spiritual; this strong point being to show the perpetuation of species from the earliest ages to the present without change—notably those of the chink period to our day. As an interpolation the speaker gave an interesting and instructive resume of the nebular hypothesis and the geological ages with their various revelations. These served as his foundation from which to draw inferences and conclusions, and made good his outcome. Listeners who had nothing more than a mere hypothesis or belief to stand on, could not do otherwise than side with him. Especially so that his argument was earnest and free from bias against the theory on

belief. He did not take the stand of a mere scholar, leaning on facts and figures, but from the conviction through reasoning on facts and figures, he believed in the law of heredity—the transmission of human characteristics from remote generations—which, being not yet understood by students of spiritual science or physicians generally, leads to mystifications as great as those of religion, and even errors in material science as those of medicine. As we have this law of heredity understood, he said, there would be no need of doctors. But psychometry holds out a hope of their revelation, and then the world will not need to take up past theories to account for much that now seems dark and curious. The speaker also touched on a subject naturally foreign to that in hand, namely, the question of the thought of the human mind directed to the same attention to the breeding of children as they did to that of sheep the world would be blessed with a better class of people, and insane asylums would be less in demand. But as it is we need not wonder at the many failures in human life. In closing he admonished to be ever ready to give a plausible reason for the beliefs carried in the heart. Applause greeted the speaker when he resumed his seat to give way to the phenomenal part of the exercises. After a hymn by the audience and the reading of a number of society notices by President E. O. Hare, Mr. H. W. Archer arose in a semi-trance state and recited a prayer in verse. It identified the spirit of a husband to a lady in the audience, and was followed by some practical tests concerning this spirit that were remarkable, and renewed the interest of the audience at once to what was to follow. Twenty-five other tests were given consecutively, and everyone of them interesting and faultless. These included the giving of over sixty spirit names which were all recognized by those to whom they came, incidents of their past lives; their varied relationship to the recipients, and other details too numerous to mention. Mr. Archer was in excellent condition, and revealed more spiritual mysteries than all the "Know-it-alls" could do in a life time. And he still lives to repeat it next Sunday evening, not having been killed to death by a male in his effort to demonstrate a truth as was the case with the hero of "The Twisted Tail."

## Cleveland, Ohio.

The forty-fifth anniversary of Modern Spiritualism was celebrated in gala style by the Spiritualists of Cleveland and vicinity, Sunday, April 21. Morning session was held at Royal League Hall, and in the afternoon and evening at Army and Navy Hall, Superior Street. The entire exercises were conducted under the auspices of the Children's Progressive Lyceum. Both halls were elaborately decorated, reflecting great credit on the committee. The stage and speakers' stand were made into a rich flower garden, mottoes and banners were draped about the hall. The morning opened in an Easter sunshine, and gave full promise of a bright and happy day. Long before the hour of meeting, to 30, the friends from neighboring towns came in, and a general old folks' reunion took place. Handshaking and greetings were in order, giving the reception committee a busy time while it lasted. At the time above stated the Russell Quartette commenced the exercises by singing one of their choice selections. Mr. David Chritchley, the assistant conductor, then expressed a deep regret at the absence of the conductor, Mr. Charles Collier, who was then on a bed of sickness, in a brief speech stated the object and purpose of celebrating on one day of the year. He then introduced the speaker of the day, Mrs. M. E. Wallace, of New York, a lady, though not a public worker, has made a mark that sheds a luster of pure and intrinsic worth in the private and social life of all her friends East and West which can not be estimated, working, as she does, for love, without money and without price. She made a few stirring remarks in way of an address of welcome, reserving the speech of the day for the afternoon. She was followed by singing by the choir, after which a general conference closed the morning session.

At 2:30 the Army and Navy Hall was taken to its limit for seating capacity. After the grand vocal treat by the Russell family, Mrs. Wallace gave the address of the day, her subject being "The Spiritual Philosophy and its Purpose in Relation to Individual Life and Growth," a purely Easter discourse. She spoke from notes for a short while, then casting them aside the control gave forth the pure fire of inspiration which held her audience spell-bound for an hour and a half. She was followed by Mr. J. Franklin Clark, who said, among other things, that the best work that Spiritualism had done, next to manifesting its truth, was that it had brought woman to the front. Then followed more singing by the choir and Mrs. Effie Moss gave readings from photographs with some startling and convincing tests, each one being fully recognized. Among those of the many that were given was a reading from a photo of a young lady. The medium stated that she was a Catholic and had passed away in that faith, and to tell her friends she was so still. In connection with this she gave the passing out of two more of this family, one being burned to death by explosion of gasoline, all of which was acknowledged by parties in the audience to be facts. The choir sang once more, and the afternoon session ended by the adoption of a protest by Thomas Lees as published last week.

The evening was devoted to the annual lyceum exhibition, by the East and West side pupils. It opened with music by Lyceum Orchestra, composed of string and brass, followed by the anniversary song. Recitations were given by Master Clarence Englet, Miss Lottie Lewis, Ruby Fisk, Frank Kaliska, and Miss Ida Levy played a piano solo. Special mention should be made of a song in character, given by seven little girls ranging in age from four to seven years each, representing a flower in her costume and lines. Ettie Collier, forget-me not; Ruby Snape, buttercup; Lilla Wright, rose; Daisy Barback, daisy; Jennie Francisco, violet; Alice Englet, hyacinth; Nellie Thayer, carnation. Further recitations were given by Bert Lowrey, Manly Shoemaker, Ella Paelligher, Edith Chase, and Eva Davies. Miss Rosa Russell sang a sweet song in character, "The Lavender Girl." Part first ended with a pleasing tableau, "The Dawning of Modern Spiritualism," Miss Mabel McCaslin.

Part second opened with an anniversary song, composed by Mrs. Effie Moss, Albert Collier, soloist, assisted by May Leads and Carrie Velhagen; recitations by Minota Shoemaker, Arthur Davis; violin solo by Jennie Thayer; song by Walter Fritch, soprano; recitation, by Edgar W. Miner; "Versimmons," by T. W. Champney. Miss Alta King gave a piano solo; a quartette composed of West Side pupils, Ruby Fisk, Percival Baum, Katie Freisler, and Manly Shoemaker. Arthur Kaliska gave a violin solo. One of the features of the evening was near the last number, a dumb-bell drill, under the direction of the conductor, Charles Collier, by six young ladies of the East Side, in Grecian costume. Their bells were highly gilt and decorated with ribbons, making an imposing and pretty picture. The movements were intricate but graceful, being of the Delsarte school, all executed to the strains of music rendered by Miss Agnes Pae. The following ladies took part: Misses Eva Davis, Tillie Collier, Nellie Thayer, Mabel McCaslin, Alta King, and Nellie Miller. The entertainment closed with a grand tableau, "The Death of Virginius," the same ladies taking part.

The entire program of the evening was under the supervision and direction of Mrs. Carrie Hopkins, Mrs. Effie Moss, and Mr. J. Randall. Praise is due to all committees for faithful performance of all duties put upon them.

The following were the Committee of Arrangements: Finance, David Chritchley, E. Mapes, C. A. Watson, Mrs. Effie Moss; Program: Charles Collier, N. B. Dixon, Mrs. C. Hopkins, Mrs. Effie Moss, Mrs. M. S. Frink, Mr. J. Randall; Decoration: Mrs. Minnie Chritchley, David Chritchley, Mrs. Starr; Reception: Miss Tillie Lees, Mrs. Ida Lewis, Miss Nellie Thayer, Mrs. Beach, Mrs. Smith.

Tuesday evening, April 19th, the annual ball and old folks' reunion took place, a success of the season; and so closed one of the grandest anniversaries Cleveland has held in many a year. C. COLLIER, Conductor C. P. L.

## Dayton, O.

Our new society has now fully organized, and has adopted constitution and by-laws. J. C. Clark, President; R. N. Hamilton, Vice-President; J. C. Cox, Corresponding Secretary; Wm. E. E. Kates, Recording Secretary; Benjamin Houser, Treasurer, with four additional members to be appointed by the president, forming an executive committee of nine for its entire management. For the present J. C. Cox will act as librarian. The society is to be known as the Spiritualists Library Association. We hold regular meetings every Sunday at 7:30 p. m., and will always have interesting speaking and other exercises at every meeting. Lyceum at 10:30 a. m., conducted by Wm. E. E. Kates. By the way, we have now in Dayton a wonder in spirit photography, a young artist who gets the finest in that line I ever saw, and yet at first he knew nothing of it or of Spiritualism, and he is not making it a business; he often gets faces on the photos where they are not wanted or he dare not give them out. They are the plainest, clearest, and best defined I ever saw; generally clear as the sitter's picture. As yet he does not want his name published. He is the finest medium and best controlled I ever saw in this line, and is not professional only as a regular photographer. J. C. COX.

## New Orleans, La.

Since the close of camp meeting, in Leon Springs, Fla., at which I had the honor to give several lectures, I have visited several sections of the South, arriving in this city in time to meet my first appointment on the 21st inst. I lectured in South-land and Palminto, La., before the Leon Springs, and had good audiences on both occasions. I have been given a considerable hearing, and people of every sort or creed have been among my auditors. On one occasion I spoke to a large audience in which there was not one avowed Spiritualist. I was engaged by a Methodist to deliver an address on Spiritualism, and a Methodist doctor of divinity, Dr. Leachy, of Lincoln, Neb., assisted me in the service, reading a choice selection from the Bible and offering a very spiritual invocation.

At the close of the lecture he clasped my hand, saying, "My brother, I can work and fellowship with you or any other man who is working for the elevation of humanity, be it upon the banks of the Congo, or in our own Mississippi Valley." His spirit was apparently the spirit of the entire audience, from whom I received the utmost courtesy and kindly sympathy during my stay in their midst.

On the evening of the same day Rev. Dr. Leachy invited me to assist him in his regular services, which I gladly did. I was a strange anomaly to see a Methodist divine and a Spiritualist lecturer fellowshipping together in religious exercises, but it is nevertheless a fact, and one, I trust, that indicates the trend of public opinion everywhere.

The Southern States are ready for the sunny truths of Spiritualism. Whenever I have been the spirit of investigation and the people are acquiring themselves with the phenomenal and philosophical aspects of Spiritualism. For many years charlatans and fakirs were pained off upon the people of this section as the representative manifestations of Spiritualism. This caused many to turn away from the seance rooms, and left only a faithful few to carry the banner of truth, representing our beloved faith.

Now, this is changed, and investigation is going on everywhere. Media are being developed in many cities and towns throughout the South, in whom all classes of people have implicit faith from having known them in their every-day lives for many years. Through the influence of these media Spiritualism has received an impetus, the result of which will be to make it the leading faith of the South in a few short years, provided the present interest is maintained in the cause by the local workers.

Since coming to New Orleans I have given two lectures before the Spiritualist Society, having fair audiences on both occasions. The interest taken in the philosophical side of Spiritualism from a religious standpoint was very marked. The society in this city has some very earnest workers, and there are many reliable media here, who are also doing excellent work. Dr. George P. Benson, the president, is a warm-hearted, whole-souled, public-spirited citizen, and labors early and late to promote the good of the cause through the society, and in his own work as a magnetic healer. He is not afraid to maintain his opinion publicly, and is perfectly fearless in his treatment of all fraudulent manifestations. Brothers William Brodie, Wm. P. Kline, Captain J. Abbott, Hon. A. C. Ladd, and Sisters Husted, Kline, Miss Mabel Kline, and Miss Benson are indefatigable workers for the cause, and worthy representatives of the same. To them Spiritualism is a crown of glory, and they are not ashamed to wear it openly day by day. Brother Massey, one of the trustees of the association, must also be included of this list, also ex-Senator Smith, of Tennessee, who is now here, and Brother Kerr, one of the leading attorneys of this city. Such people reflect great credit upon our cause, and give Spiritualism as good a standing socially as is enjoyed by several of the city Churches.

To close my letter without mentioning Webster St. Ceran, a fine medium for several phases of manifestation would almost be like Hamlet with Hamlet left out. Brother St. Ceran is a gentleman of high character, and his seances, which are always given under absolute test conditions, are attended by the elite of the city. Two pronounced skeptics held the medium's hands during the entire seance. Musical instruments are floated in the air by spirit hands, giving forth meanwhile sweet strains of music, voices are heard through the trumpet, loud and long continued raps manifest at one and the same time, while Brother St. Ceran is giving clairvoyant descriptions and names of departed friends. Judges of the Louisiana courts, prominent State officials, railroad magnates, merchants, and scholarly men and women of all professions attend, and always go away convinced of the truth of spirit-communion. He patiently submits to all imposed test conditions, and generally gets the best manifestations when the severest tests are placed upon him. Brother St. Ceran was only lately made aware of his rare gifts, but his development has been rapid, and all his work satisfactory in the highest degree. It takes the phenomena of Spiritualism to interest skeptics, and such when unmistakable evidence as presented through Brother St. Ceran is offered them they can do no less than to accept it as emanating from the spirit world. Whenever he has confounded a skeptic by his almost marvelous work Bro. St. Ceran always informs him that he has only taken the first step in his investigations, then refers him to the literature of Spiritualism as represented by its papers and representative books, and urges him to read for himself on this subject. This is a brief account of some of the work done by Brother St. Ceran. I shall say more of him and all other media in a future letter. H. D. BARRETT.

## Pittsburg, Kan.

The Spiritualists of Pittsburg, ably assisted by their truly Liberal co-operators, celebrated the forty-fifth anniversary of Modern Spiritualism, beginning Saturday evening, April 1st, with a supper and social, at the home of Brother and Sister Abel, and continuing Sunday, April 2nd, with appropriate exercises in the Progressive Lyceum, followed by a grand and stirring lecture by Judge Walser, of Liberal, Mo., to whom we desire to return thanks for this and many other like favors.

Brother Walser was unable to be with us in the evening, owing to the illness of Mrs. Walser, so we had to look to other sources for entertainment. These "other sources" did not fail us, and a company of about twenty-five repaired to the home of J. S. Rodgers to witness such phenomena as might be given through the mediumship of Mr. George Goodman, of Liberal, Mo. This medium is quite well known to a number of camps and societies, and his honesty and sincerity are unquestioned by all who know him.

On arriving at Brother Rogers' home this evening the guests were ushered up stairs into double rooms connected by an arch. These rooms are used exclusively as seance-rooms, and in the smaller one or cabinet stands an iron cage, made of gas-pipe, joined at the corners with screw joints and covered top and sides with fine wire fencing of two-inch mesh. This cage is three by three feet in depth and five feet high; has no door, but is lifted and set down over a medium, and then fastened to screw-eyes in the floor outside the cage by passing two iron-rods through these screw-eyes and corresponding iron rings on the bottom of the cage, and then locking these iron-rods to a staple in the floor of the larger, or seance-room.

Mr. Goodman seated himself in a chair in the cabinet and the cage was placed over him and locked in the manner described. The lights were turned low and spirit-hands parted the curtains between the two rooms at a height of six feet from the floor and eighteen inches from the cage. Musical instruments in various parts of the cabinet outside the cage were played on, and slates placed on the table out of the medium's reach were covered with red marks. Considering the fact that this was the first trial of the cage and the first attempt of this medium to sit in an iron-cage we all pronounced it a grand success. Adjoining to the parlor Mr. Goodman gave some fine improvised poetry from subjects given him, and thus ended the anniversary. All feeling that it had been well spent.

Mr. W. R. Colby lectures and gives tests in the Opera House here during this month. He is giving good satisfaction, and as his methods are quite unique to the public he is bound to draw a crowd, which is always the first requisite.

May the good work go on. Success to the LIGHT OF TRUTH. Yours is not the least of the good work by any manner. MAY ROGERS.

## April Arena.

The April Arena contains a strong paper by Hamlin Garland on the "Future of Fiction." Dr. Alfred Russel Wallace writes on the Wage worker and how he may be delivered from the Social Quagmire. W. D. McCrackan discusses "How the Initiative and Referendum may be Introduced into our Government." Eva McDonald Valesh appears in a striking paper on "The Tenement-house Problem in New York." Rev. George Lorimer writes on "Authority in Christianity," and Mr. Flower discusses at length "The Burning and Lynching of Negroes in the South." Other papers of interest in this number are by B. F. Underwood, Katherine Coolidge, Chester A. Reed, Helen E. Starrick, and Allan Forman.

## Hartford, Conn.

The Connecticut State Spiritualist Association will hold its seventh annual convention at Trinity Hall, Pratt Street, Hartford, Saturday and Sunday, April 22nd and 23rd inst. These conventions have grown in popular favor from year to year, and we may reasonably expect the coming one to supply our fullest expectations. The committee feel highly gratified that they have been successful in procuring such eloquent speakers on this occasion. With such ability we expect to have the largest and most interesting convention of the whole series. While we especially invite the public to attend the Spiritualists and Liberals will see it a duty to give us their presence to promote the great work we are engaged in, viz. in proving to the world a continuity of life, and thus life eternal progression.

Speakers: Mrs. K. Shepard Little, of Melrose, Mass.; Mrs. Clara Banks, of Haydensville, Mass.; Mrs. Joseph D. Bates, of Westmouth, Mass., the wonderful test medium. Program: Saturday, April 22nd, 11 a. m., business meeting for the election of officers, reports of committees, and other business of importance. 2 p. m. and 7:30 p. m. lectures and tests. Sunday, April 23rd, conference at 10 a. m., at Good Will Hall, on Pratt Street. 2 p. m. and 7:30 p. m. lectures and tests at Trinity Hall. Good singing and music will be provided.

Secretaries of societies and individuals interested in conducting meetings are invited to send or bring reports of the year's work. GEO. W. BURNHAM, Pres't. Mas J. E. B. DILLON, Sec'y.

## Springfield, Mass.

The largest audience of the season filled the Spiritualists' hall, Sunday evening, April 17th, to hear Mrs. Carrie Twigg upon the subject of "How much did he leave?" The address was listened to with intense interest, and the characterization of life's failures and successes were delivered with much power and beauty. "Hallelujah," the medium's control, closed the evening with a fine seance.

Mrs. Twigg gives seances each Tuesday evening this month at the same place. She will lecture each Sunday of April, at 10 a. m. and 7:30 p. m.

The Ladies' Aid Society held a very enjoyable social on Thursday evening, the 16th inst., in which Mrs. Twigg took part.

The Children's Lyceum is growing, and a class of adults has been formed. An Adventist joined the class in discussion lately, and added much to interest by his question. He appears to be happy in the thought that about one person in a million will be saved. H. A. EDINGTON.

## Winchester, Ind.

It may please some of your readers to learn that Spiritualism is still progressing in Winchester, Ind. While we have no society here, there exists a germ which, with proper care and nourishment, will grow, and we hope made to bear fruit. Mrs. Seely-Hibbs closed her second engagement at our place last week, to the regret of all. Each one expressed himself as being well pleased, and thinking it absolutely wonderful. Everyone present received a message and a test, as they call them, which to us as Spiritualists sounds very strange. The Germans here have become very much interested, and the way they can talk their language is certainly a point of interest. We regret that the weather was so unfavorable, but we don't see it as made any difference with the manifestations, as they went on just the same—two trumpets a good part of the time—despite the thunder and lightning. In behalf of the citizens I wish to thank her, and to say that she will always find the latch string on the outside. Respectfully, ELLA REMMEL.

## Marshall, Texas

By a hard pull I succeeded in persuading Brother Geo. V. Cording to minister to our spiritual needs for a few days. It was left for him to unfold the banner of Spiritualism in this old eagle's nest. On Sunday, the 19th ult., he gave in K. of P. Hall two of his wonderful lectures and some inspirational poetry to large audiences. Some say he ought to be hung, while some are full of wonder and others full of delight. All say, however, do it again. He gave three dark seances at our residence, when hands and faces materialized. Musical instruments also floated through the room, playing all the while. A chair was taken from the floor and placed on the table; the jewelry taken from one person and placed on another at the end of the table. Flowers were placed as requested to the party designated, etc. Many beautiful messages in prose and poetry were given. Masonic and K. of P. grips were given, and many tests recognized. In short, his work was good, although the medium was not in good condition, he was hurried from here to consult his regular doctor, Dr. Dickey, of Dallas. But this little old town is turned up edge, and the people don't know how to hold on. I am now trying to get another good, that is, a strong medium to come to follow up this great upheaval of the forces. But it must be a good one. We have formed a "Psychic Research Society," and will soon be in shape. B. C. COOLEY.

## NOTES FROM ALL POINTS.

Saginaw, Mich.—Mrs. N. J. Nafus, of 212 Stark Street, writes that the anniversary there was celebrated with great satisfaction to everybody. Among the talent participating were Professor H. Olney, Mrs. Emma J. Nickerson-Warne, Dr. Charles Andrews, Mrs. Allen, of Joliet, Mich., and others, many strangers attending. In reciprocity the friends attended the Easter services of the Universalist Church, of which Rev. Howard McQuary is the pastor, and to which Saginaw Spiritualists had been cordially invited. She says "Mr. McQuary admits that he is a Spiritualist with the exception of accepting phenomena, of which he has not yet been convinced."

There are also a great many Catholics there investigating Spiritualism, among whom she finds the most liberal in donating to our cause.

Dubuque, Ia.—The Herald says: "The large audience which gathered in Liberty Hall Sunday evening to listen to Mrs. Helen Stuart-Richings' lecture on the phenomena of Spiritualism was amply repaid. Mrs. Richings does not lay claim to much mediumistic power, but explains the phenomena in a very logical manner, gaining the sympathy if not influencing the conviction of her auditors, and withal making her lecture decidedly interesting. She is an eloquist of remarkable ability, as her several recitations established. Incidentally there was music by Professor Thomas' Orchestra. Mrs. Richings will lecture at Liberty Hall every Sunday and Thursday evening of this month."

## WORLD'S FAIR VISITORS.

Will find nicely furnished rooms with hot rolls and coffee for breakfast within ten minutes' ride of the World's Fair grounds, for \$1.50 per day, by applying in advance for the number of rooms and the length of time required.

Mrs. E. Marion will open her home to only a limited number of first-class people. None others need apply. Address 52 Oakwood Ave. Chicago, Ill.

Cut this out for future reference.

MR. TITUS MERRITT, 39 West Fifty-fourth street, New York, has on sale at Carnegie Hall the LIGHT OF TRUTH (spiritual books, and papers.

## Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable instrument spirit Dr. Wells, now so well known throughout the world, diagnoses and prescribes for patients everywhere, and very seldom, if ever, fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W. S. ROWLEY, M. D., who has taken a course in homopathy and is also a graduate of Rush Medical College of Chicago, allopathic and the Eclectic Medical Institute of Cincinnati, O., and therefore is fully competent to carry out any and all instructions and please the adherents of all schools of medicine. For the next three months, in order to increase the currency of the LIGHT OF TRUTH as a matter of personal friendship, I will send diagnosis and medicine to last two weeks and the LIGHT OF TRUTH FOR ONE YEAR for \$1.00 to all new patients and non-subscribers. Send for circular "A." Address, W. S. ROWLEY, M. D., No. 9 Glen Park Place, Cleveland, O.

## W. J. COLVILLE

Will deliver two lectures daily during the season of Summer School of Psychic Science at Lily Dale, N. Y., commencing Wednesday, June 7, 1899. He will speak daily at 2 p. m., also on Tuesdays, Thursdays, and Saturdays at 10 a. m., and on Mondays, Wednesdays, and Fridays at 7:30 p. m. From June 7th to July 15th complete courses of twelve lectures will be given on the Spiritual Science of Health, Sacred Arithmology, and Spiritual Cosmogony or Man's Relation to the Universe. From July 16th to 20th on Spiritual Teachings of the World's Great Prophets and Authors, Psychometry, and second course on Spiritual Science of Health. Terms—\$1.50 for any course of twelve lectures, or \$1.00 for two tickets admitting to twelve lectures each or twenty-four in all. Visitors' single lecture tickets, 25 cents.

Questions from the audience will always be in order at the close of the lecture if they pertain to the topic under consideration.

W. J. Colville will speak in the auditorium on Sundays, June 13th, 18th, and 25th at 10 a. m. and 2 p. m.

Mrs. Lillie and W. J. Colville will lecture on Sundays, July 2d, 9th, and 16th. W. J. Colville and Mrs. J. R. Jackson July 23d.

Prof. G. W. M. M. of New York, who is a Paris and Berlin graduate, has been secured as a student and assistant for the summer school. He will also take pupils and give recitals.